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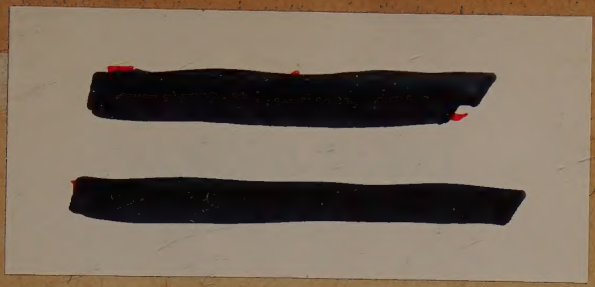

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ORGANIZED SUNDAY-SCHOOL WORK IN AMERICA ...

1905-1908

TRIENNIAL SURVEY OF SUNDAY-SCHOOL WORK INCLUDING THE OFFICIAL REPORT

OF THE

Author

TWELFTH INTERNATIONAL SUNDAY SCHOOL CONVENTION . 12th conv., 19

LOUISVILLE, KENTUCKY, JUNE 18-23, 1908

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SUNDAY-SCHOOL STATISTICS REVISED TO DATE

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PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION

1908

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(Incorporated January, 1907)
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OFFICIAL REPORTERS,
Rev. J. Clayton Youker, Chief of Staff,
Claude W. Youker,
Harry L. Parkinson, } Assistants.
Henry L. Dietz,

3697

268
I61
1908

Dedicated

TO THE MEMORY OF

William Reynolds,

FIRST FIELD SUPERINTENDENT

OF THE

INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION,

TO WHOSE

DEVOTION, SKILL AND EARNESTNESS

THE ASSOCIATION IS IMMEASURABLY INDEBTED.

FOREWORD.

CONVENTION MOTTO:

"WE WOULD SEE JESUS"

THIS BOOK CONTAINS:

THE STORY of Sunday-school Progress, 1905-1908—the most marvelous in all Sunday-school history,

THE LONDON and Boston Conferences of the American and British Sections of the Lesson Committee,

THE LESSON COMMITTEE and its work—the unanimous and enthusiastic approval of the "system of a general lesson for the whole school, which has been in successful use for thirty-five years," and also "the preparation of a thoroughly Graded Course covering the entire range of the Sunday-school, which may be used in any Sunday-school which desires it, whether in whole or in part,"

THE SURVEY of the International Field by the Executive Committee and its Secretaries,

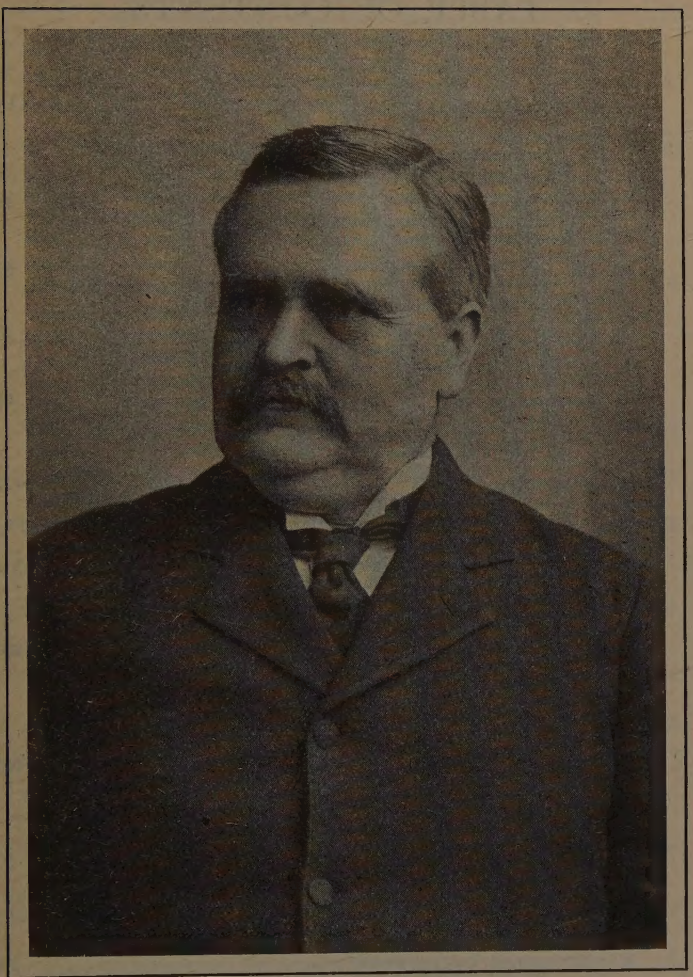
THE STORY of the phenomenal growth of the Adult Bible Class, and Teacher Training Departments,

THE STORY in detail of the 12th International Convention, with its addresses and reports for permanent reference, together with scores of portraits and convention pictures,

MAKING A RESERVOIR of Sunday-school information, inspiration and statistics, for the use of a quarter of a million pastors and superintendents.

W. N. HARTSHORN,
Chairman Executive Committee.

October 1908.



JOHN STITES, Louisville, Kentucky,
President Twelfth International Sunday-School Convention.

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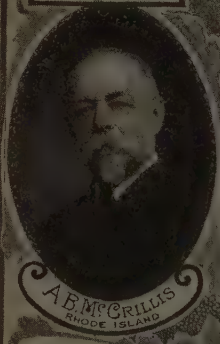

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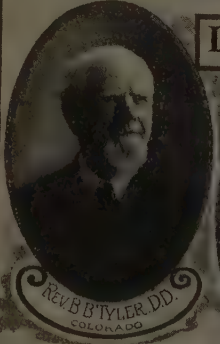

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The personnel of the convention was striking. The sight of hundreds and thousands of Christians working together, stirred by one enthusiasm, and striving for one end, was to me a foretaste of *"that day,"* Phil. 2, 10-11. —*John Stites, Louisville, Ky.*

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Rhode Island	Rev. Edward Holyoke	W. B. Wilson, Providence.
Vermont	Hon. N. G. Williams, Bellows Falls	Rev. E. M. Fuller, Burlington.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Connecticut	1,129	14,824	125,096	139,920
Maine	1,050	0,520	77,039	86,559
Massachusetts	1,926	35,111	313,535	348,646
New Hampshire	660	7,062	53,688	60,750
Newfoundland, Labrador	353	2,374	22,766	25,140
New Brunswick, P. E. Isl.	1,061	6,644	55,108	61,752
Nova Scotia	1,264	8,779	79,920	88,699
Quebec	494	4,379	38,305	42,684
Rhode Island	346	6,041	52,186	58,227
Vermont	695	7,295	57,307	64,602
District	8,978	102,027	874,950	976,979

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Connecticut	1,005,716	139,920	12%	230,613	45%
Maine	714,494	86,559	12%	165,476	39%
Massachusetts	3,043,346	348,646	11%	676,231	39%
New Hampshire	432,624	60,744	14%	93,360	49%
New Brun., P. E. Isl.	441,140	61,732	14%	96,272	49%
Nova Scotia	459,574	88,699	20%	108,742	61%
Quebec	1,800,000	42,684	2%	407,941	8%
Rhode Island	490,387	58,227	12%	115,192	39%
Vermont	350,373	64,602	18%	81,882	49%
District	8,737,674	976,979	11%	1,975,709	37%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Connecticut	139,920	$ 6,638.00	$ 100.00	1.5%
Maine	86,559	2,628.00	175.00	6.7%
Massachusetts	348,646	8,491.00	500.00	5.1%
New Hampshire	60,744	1,706.00	100.00	5.8%
Newfoundland	25,140	.....	25.00	....
New Brun., P. E. Isl.	61,732	2,875.00	155.00	5.2%
Nova Scotia	88,699	3,906.00	100.00	2.6%
Quebec	42,684	2,765.00	100.00	3.7%
Rhode Island	58,185	3,446.00	150.00	4.4%
Vermont	64,602	4,388.00	100.00	2.3%
District	976,979	$36,843.00	$1,505.00	4.8%

D. M. CAMP
VERMONT
T. W. WATERMAN
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L. R. COOK
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Virginia	H. C. Marchant, Charlottesville;	Louis J. McIntosh, Richmond.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Delaware	418	5,821	47,075	52,896
District of Columbia	249	4,781	61,797	66,578
Maryland	1,987	27,125	223,120	250,245
New Jersey	2,349	39,354	356,438	395,792
New York	6,101	105,870	927,162	1,033,032
Pennsylvania	11,031	156,144	1,251,687	1,407,831
West Virginia	2,622	19,584	154,512	174,096
Virginia	5,681	54,647	452,488	507,135
District	30,438	413,326	3,474,279	3,887,605

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Delaware	194,477	52,896	27%	51,356	77%
Dist. of Columbia	307,716	66,578	23%	66,867	72%
Maryland	1,275,434	250,245	20%	355,518	53%
New Jersey	2,196,237	395,792	18%	548,840	54%
New York	8,226,990	1,033,032	13%	1,967,896	35%
Pennsylvania	6,928,515	1,417,831	21%	1,838,135	58%
West Virginia	1,076,406	174,096	16%	331,964	39%
Virginia	1,973,104	507,135	28%	624,092	59%
District	22,178,879	3,887,605	18%	6,884,668	43%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Delaware	52,896	$ 805.00	$ 110.00	17.1%
Dist. of Columbia	66,578	452.00	130.00	32.4%
Maryland	250,245	4,280.00	50.00	1.2%
New Jersey	395,792	5,955.00	600.00	10.0%
New York	1,020,997	9,059.00	750.00	8.3%
Pennsylvania	1,417,831	21,783.00	1,100.00	5.0%
West Virginia	174,096	4,879.00	100.00	2.1%
Virginia	382,252	2,943.00	50.00	1.9%
District	3,887,605	$50,156.00	$2,890.00	5.7%

H. J. HEINZ
PENNSYLVANIA
ROBT. G. HOUSTON
DELAWARE
FRANK L. BROWN
NEW YORK
ALEX. HENRY D.D.
DISTRICT REPRESENTATIVE
PENNSYLVANIA
2ND DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE
REV. FRANK A. SMITH
NEW JERSEY
W. W. MILLAN
DIST. OF COLUMBIA
WM. A. TOTTLE
MARYLAND
REV. C. HUMBLE, M.D.
WEST VIRGINIA

THIRD DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Alabama	R. F. Lewis, Birmingham	D. W. Sims, Montgomery.
Florida	P. M. Ulsch, Jacksonville	C. W. Kinne, Jacksonville.
Georgia	George Hains, Augusta	J. P. Lide, Fairfax.
Mississippi	D. E. Wilson, Nesbitt	W. Fred Long, Jackson.
North Carolina	Rev. C. Brown Cox, Burlington	J. B. Robertson, Raleigh.
South Carolina	Dr. E. M. Poteat, Greenville	Prof. J. M. Way, Pelzer.
Tennessee	H. D. Huffaker, Chattanooga	Joseph Carthel, Nashville.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Alabama	4,316	26,265	269,600	295,865
Florida	2,450	12,119	110,000	122,119
Georgia	5,029	38,998	276,116	315,114
Mississippi	2,350	14,225	115,250	129,475
North Carolina	8,000	50,000	400,000	450,000
South Carolina	6,126	35,050	339,636	374,686
Tennessee	5,345	43,833	313,792	357,625
District	33,616	220,490	1,824,494	2,044,884

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Alabama	1,112,612	200,111	18%	370,447	41%
Florida	623,230	122,119	19%	192,827	47%
Georgia	2,443,719	315,114	13%	815,265	30%
Mississippi	1,708,272	127,369	8%	580,812	10%
North Carolina	2,059,326	450,000	21%	685,138	49%
South Carolina	610,614	154,686	25%	211,398	55%
Tennessee	2,172,476	357,625	17%	694,975	39%
District	10,730,249	2,044,884	19%	3,550,862	58%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Alabama	200,111	$ 6,485.00	$100.00	1.6%
Florida	2,400	.....	10.00	....
Georgia	315,114	911.00	100.00	1.1%
Mississippi	112,724	1,500.00	75.00	5.0%
North Carolina	450,000	2,266.00	100.00	4.5%
South Carolina	154,686	1,075.00	100.00	9.3%
Tennessee	295,215	.....	125.00	....
District	2,044,884	$12,237.00	$610.00	4.9%

3RD
DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE
P. ROSS PARRISH, D.D.
FLORIDA
H. D. BUNN
GEORGIA
J. ADGER SMYTH JR.
SOUTH CAROLINA
GEORGE W. WATTS
DISTRICT - - REPRESENTATIVE
NORTH CAROLINA
D. H. MARBURY
ALABAMA
H. M. HAMILL, D.D.
TENNESSEE
J. C. CAVETT
MISSISSIPPI
N. B. BROUGHTON
NORTH CAROLINA

FOURTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Illinois	A. W. Rosecrans, Ashton	W. B. Jacobs, Chicago.
Indiana	W. C. Hall, Indianapolis	Rev. E. W. Halpenny, Indianapolis.
Kentucky	J. B. Weaver, Louisville	Prof. E. A. Fox, Louisville.
Michigan	Hon. J. W. Milliken, Traverse City	D. B. Allen, Three Oaks.
Ohio	W. A. Eudaly, Cincinnati	Rev. Jos. Clark, D. D., Columbus.
Ontario	E. J. Joselin, Toronto	J. A. Jackson, Toronto.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Illinois	7,707	93,031	809,422	902,453
Indiana	5,210	64,881	444,676	509,557
Kentucky	3,994	30,091	287,487	317,578
Michigan	5,120	52,321	440,568	492,889
Ohio	8,012	115,291	937,630	1,052,921
Ontario	5,300	51,334	438,118	489,452
District	35,343	406,949	3,357,901	3,764,850

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Illinois	5,418,670	902,453	17%	1,483,088	46%
Indiana	2,710,898	509,557	19%	750,105	51%
Kentucky	2,320,298	276,621	12%	718,132	29%
Michigan	2,584,533	492,889	19%	699,116	53%
Ohio	4,448,677	1,052,921	24%	1,176,675	76%
Ontario	2,238,068	489,452	22%	595,257	62%
District	19,721,144	3,764,850	19%	5,422,373	52%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Illinois	902,453	$12,368.00	$1,000.00	8.1%
Indiana	509,557	6,400.00	300.00	4.7%
Kentucky	276,621	8,067.00	250.00	3.1%
Michigan	492,889	4,670.00	300.00	6.4%
Ohio	1,052,921	15,761.00	1,000.00	6.4%
Ontario	489,452	10,139.00	300.00	2.9%
District	3,764,850	$57,405.00	$2,150.00	3.9%

Wm HAMILTON
ONTARIO
E. K. WARREN
MICHIGAN
W. C. HALL
INDIANA
REV. W. N. DRESEL.
DISTRICT REPRESENTATIVE
INDIANA
4TH DISTRICT
INTERNATIONAL
EXECUTIVE COMMITTEE
W. A. EUDALY
OHIO
A. H. MILLS
ILLINOIS.
HUSTON QUIN
KENTUCKY

FIFTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Manitoba	W. R. Thornton, Brandon	W. H. Irwin, Winnipeg.
Minnesota	W. H. Gold, Redwood Falls	Prof. A. M. Locker, St. Paul.
North Dakota	William J. Lane, Fargo	Rev. John Orchard, Fargo.
South Dakota	Prof. M. M. Ramer, Milbank	Rev. F. P. Leach, Sioux Falls.
Wisconsin	Prof. C. W. Treat, Appleton	W. J. Semelroth, Appleton.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Manitoba	601	5,697	49,058	54,755
Minnesota	2,025	20,500	197,500	218,000
North Dakota	1,251	9,589	82,661	92,250
South Dakota	1,092	8,000	54,953	62,953
Wisconsin	5,950	21,000	425,000	446,000
District	10,919	64,786	809,172	873,958

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Manitoba	395,500	54,755	15%	81,013	50%
Minnesota	2,025,615	218,000	11%	595,126	28%
North Dakota	463,784	92,250	22%	138,913	49%
South Dakota	465,908	62,953	14%	144,198	32%
Wisconsin	2,260,930	446,000	20%	670,818	50%
District	5,611,737	873,958	16%	1,630,068	40%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Manitoba	54,755	$ 6,607.00	$100.00	1.5%
Minnesota	218,000	6,120.00	50.00	.8%
North Dakota	92,250	3,595.00	50.00	1.4%
South Dakota	62,953	2,312.00	35.00	1.5%
Wisconsin	421,000	2,528.00	100.00	3.9%
District	873,958	$21,162.00	$335.00	1.6%

5TH
DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE
M. E. BOUGHTON
MANITOBA
W. J. SEMELROTH
WISCONSIN
S. B. HARDING
DISTRICT REPRESENTATIVE
WISCONSIN
REV. GEO. R. MERRILL D.D.
MINNESOTA
W. J. LANE
NORTH DAKOTA
REV. FRANK FOX, D.D.
SOUTH DAKOTA

SIXTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Iowa	Rev. Jas. S. Corkey, Winterset;	Rev. F. F. Fitch, Des Moines.
Kansas	Rev. W. A. Elliott, Ottawa;	J. H. Engle, Abilene.
Missouri	L. L. Allen, Peirce City;	Elmer E. Lacey, St. Louis.
Nebraska	George G. Wallace, Omaha;	Prof. H. M. Steidley, Lincoln.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Iowa	4,352	45,648	349,784	395,432
Kansas	4,606	45,474	315,760	361,234
Missouri	6,907	539,260	554,252	620,162
Nebraska	2,560	30,700	214,002	244,702
District	18,425	661,082	1,433,798	1,621,530

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Iowa	2,205,690	395,432	18%	628,401	47%
Kansas	1,612,471	361,234	22%	478,904	56%
Missouri	3,194,998	568,237	17%	941,250	45%
Nebraska	1,068,484	244,702	23%	322,041	56%
District	8,081,643	1,569,605	20%	2,370,596	51%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Iowa	395,432	$3,500.00	$200.00	6.0%
Kansas	361,234	6,450.00	200.00	3.1%
Missouri	568,237	3,613.00	200.00	5.5%
Nebraska	244,702	4,743.00	100.00	2.1%
District	1,569,605	$18,306.00	$700.00	4.2%

6TH
DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE
GEO. G. WALLACE
NEBRASKA
DON KINNEY
KANSAS
J. W. GILL
DISTRICT REPRESENTATIVE
KANSAS
J. F. HARDIN
IOWA
L. L. ALLEN
MISSOURI

SEVENTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Arkansas	W. D. Young, Fort Smith.	
Louisiana	O. M. Grisham, Winfield;	T. V. Ellzey, New Orleans.
Oklahoma	George E. McKinnis, Shawnee;	C. H. Nichols, Oklahoma City.
Texas	Rev. V. A. Godbey, Austin;	W. N. Wiggins, Dallas.

SUNDAY-SCHOOL ENROLLMENT.

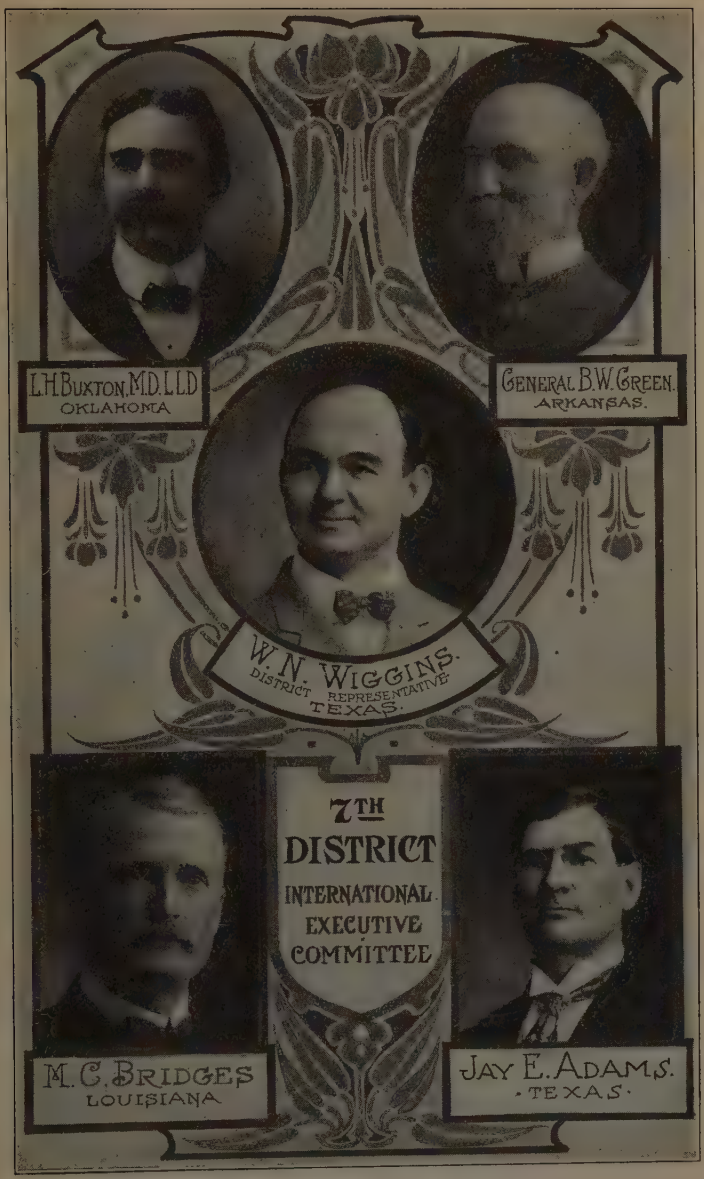
Associations.	Schools.	O. & T.	Scholars.	Total.
Arkansas	3,086	34,200	269,649	303,849
Louisiana	1,400	12,000	68,000	80,000
Oklahoma	3,000	28,570	221,430	250,000
Texas	6,800	44,000	459,500	503,500
District	14,286	118,770	1,018,579	1,137,349

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Arkansas	1,023,554	303,849	28%	345,752	64%
Louisiana	815,931	80,000	8%	266,151	25%
Oklahoma	1,109,435	250,000	22%	362,018	52%
Texas	3,536,618	503,500	14%	1,183,353	32%
District	6,485,538	1,137,349	18%	2,157,274	52%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Arkansas	291,849	$ 3,425.00	$ 50.00	1.5%
Louisiana	65,000	3,735.00	50.00	1.3%
Oklahoma	250,000	2,825.00	100.00	3.6%
Texas	503,500	5,058.00	125.00	2.5%
District	1,137,349	$15,043.00	$325.00	2.2%


L.H. Buxton, M.D. LL.D
OKLAHOMA
General B.W. Green.
ARKANSAS.
W.N. Wiggins.
DISTRICT REPRESENTATIVE
TEXAS.
7TH
DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE
M.C. Bridges
LOUISIANA
Jay E. Adams.
TEXAS.

EIGHTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Colorado	S. H. Atwater, Canon City	Rev. John C. Carman, Denver.
New Mexico	C. H. Appleton, Albuquerque	F. W. Spencer, Albuquerque.
Utah	Rev. Wildman Murphy, American Fork	Rev. E. C. Parker, Salt Lake.
Wyoming	Rev. M. DeWitt Long, Sheridan	Miss Alice Holliday, Laramie.

SUNDAY-SCHOOL ENROLLMENT.

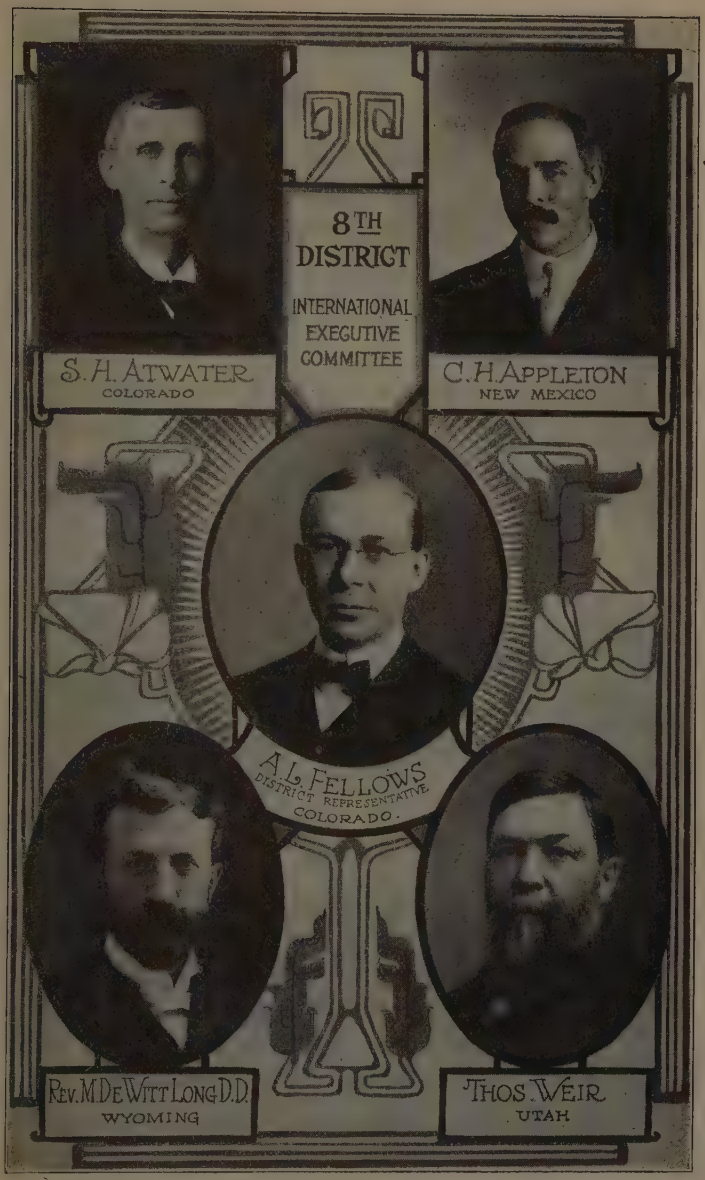
Associations.	Schools.	O. & T.	Scholars.	Total.
Colorado	1,015	10,205	93,919	104,124
New Mexico	99	750	5,750	6,500
Utah	135	902	9,406	10,308
Wyoming	236	1,425	10,593	12,018
District	1,485	13,282	119,668	132,950

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Colorado	615,570	104,124	17%	152,046	51%
New Mexico	216,328	6,500	3%	66,240	8%
Utah	316,331	10,308	3%	103,061	7%
Wyoming	103,673	12,018	11%	24,757	40%
District	1,251,902	132,950	11%	346,104	39%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Colorado	104,124	$4,994.00	$100.00	2.0%
New Mexico	6,035	.....	10.00	.....
Utah	10,308	96.00	10.00	10.0%
Wyoming	12,018	279.00	10.00	3.8%
District	132,950	$5,369.00	$130.00	2.4%


8TH DISTRICT
INTERNATIONAL EXECUTIVE COMMITTEE
S. H. ATWATER
COLORADO
C. H. APPLETON
NEW MEXICO
A. L. FELLOWS
DISTRICT REPRESENTATIVE
COLORADO
REV. M. DE WITT LONG D.D.
WYOMING
THOS. WEIR
UTAH

NINTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations. President. General Secretary.

Alberta—Joseph Patrick, Nelson; Stuart Muirhead, Okotoks.
British Columbia (East)—Rev. A. C. Farrell, Medicine Hat; Stuart Muirhead, Okotoks, Alberta.
British Columbia (West)—G. F. Gibson, Vancouver; Stuart Muirhead, Okotoks, Alberta.
Idaho—Rev. W. H. Bowler, Shoshone; Miss Nellie Byers, Boise.
Montana—Rev. J. E. Nottsinger, Butte; Mrs. F. B. Price, Butte.
Oregon—R. R. Steele, Portland; Rev. Chas. A. Phipps, Portland.
Saskatchewan—A. M. Fraser, Indian Head; Stuart Muirhead, Okotoks, Alberta.
Washington (East)—Rev. M. A. Thompson, Waitsburg; C. J. Boppell, Spokane.
Washington (West)—W. D. Wood, Seattle; Rev. M. W. Miller, Tacoma.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Alberta	299	1,728	15,396	17,124
British Columbia (East)	92	519	4,885	5,404
British Columbia (West)	178	1,509	16,049	17,558
Idaho	217	1,930	15,219	17,149
Montana	375	2,850	22,250	25,100
Oregon	1,312	10,212	77,374	87,586
Saskatchewan	324	1,677	12,878	14,555
Washington (East)	736	5,623	51,233	56,856
Washington (West)	900	7,376	59,488	66,864
District	4,433	33,424	274,772	308,196

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Alberta	185,412	17,124	9%	77,873	17%
British Columbia	178,657	22,962	13%	75,035	23%
Idaho	205,704	17,149	9%	58,893	22%
Montana	303,575	25,100	8%	67,576	29%
Oregon	474,738	87,586	19%	124,999	53%
Saskatchewan	257,763	14,555	6%	88,260	12%
Washington	614,625	123,720	20%	155,440	59%
District	2,220,474	308,196	14%	648,076	48%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Alberta	17.124	$ 150.00	$ 20.00	13.3%
British Columbia	22,962	400.00	33.00	8.0%
Idaho	17,149	550.00	25.00	4.6%
Montana	19,581	254.00	50.00	19.8%
Oregon	87,586	1,862.00	75.00	4.0%
Saskatchewan	14,155	150.00	20.00	13.3%
Washington (East)	56,856	898.00	75.00	8.4%
Washington (West)	66,864	2,633.00	125.00	4.7%
District	308,196	$6,897.00	$423.00	6.1%

9TH DISTRICT

INTERNATIONAL EXECUTIVE COMMITTEE.

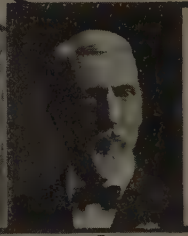
JOSEPH PATRICK
BRIT COL (E)

NOAH SHAKESPEARE
BRIT. COL (W)

GEORGE M. MILES
MONTANA.

JUDGE W. D. WOOD.
DISTRICT REPRESENTATIVE
WASHINGTON.

T. H. BREWER
WASH. (E)



REV. W. H. BOWLER
IDAHO

D. S. JOHNSTON.
WASH. (W)

A. A. MORSE
OREGON.

A. M. FRASER
SASKATCHEWAN

E. MICHENER
ALBERTA

TENTH DISTRICT.

ASSOCIATION PRESIDENTS AND GENERAL SECRETARIES.

Associations.	President.	General Secretary.
Arizona	Prof. J. F. Stilwell, Phoenix	Guy F. Hatcher, Phoenix.
California (North)	Bishop Wm. Bell, Berkeley	Charles R. Fisher, San Francisco.
California (South)	W. L. Porterfield, Long Beach	Hugh C. Gibson, Los Angeles.
Nevada	O. A. Erdman, Goldfield	Dr. Maxwell Adams, Reno.

SUNDAY-SCHOOL ENROLLMENT.

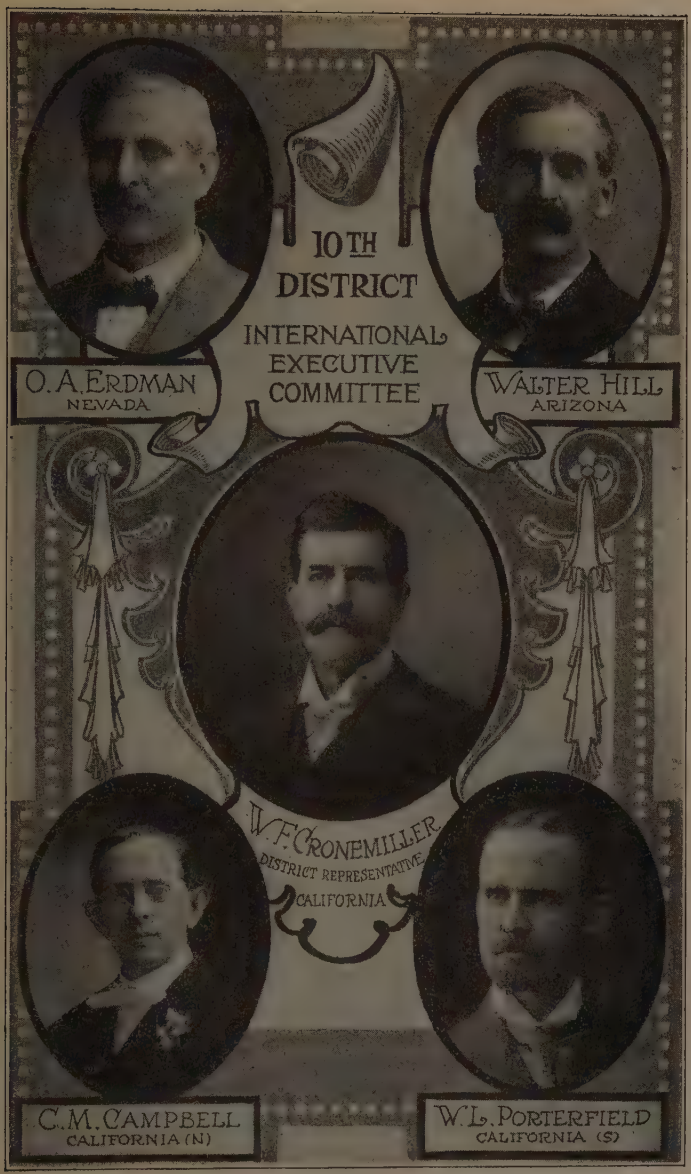
Associations.	Schools.	O. & T.	Scholars.	Total.
Arizona	150	1,057	9,995	11,052
California (North)	1,055	10,742	91,744	102,486
California (South)	750	9,759	90,594	100,353
Nevada	45	329	2,943	3,272
District	2,000	21,887	195,276	217,163

PER CENT OF POPULATION IN SUNDAY-SCHOOL.

Associations.	Population.	Sunday-school enrollment.	Per cent in S.S.	Public school enrollment.	Per cent in S.S.
Arizona	143,745	11,052	9%	37,158	23%
California	1,648,049	202,739	12%	376,250	40%
Nevada	42,335	3,272	8%	9,013	27%
District	1,834,129	217,063	11%	422,321	38%

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations.	1908 S.S. enrollment.	State receipts.	International yearly pledge.	Per cent of state receipts.
Arizona	11,052	$ 50.00	$ 25.00	50.0%
California (North)	102,486	1,800.00	200.00	11.1%
California (South)	100,353	4,988.00	165.00	3.3%
Nevada	3,272	85.00	20.00	23.6%
District	217,163	$6,923.00	$410.00	5.9%



Pacific Bible Seminary
4835 East Anaheim Street
Long Beach 4, Calif.

ELEVENTH DISTRICT

AND OUTSIDE.

Rev. Jenaro S. Paz, Mexico,
District Representative.

Rev. E. B. Turner, Hawaii,
Executive Committeeman.

SUNDAY-SCHOOL ENROLLMENT.

Associations.	Schools.	O. & T.	Scholars.	Total.
Alaska	45	175	2,585	2,760
Hawaii	150	1,413	8,000	10,213
Philippines	...	....	....	....
Porto Rico	127	275	7,041	7,316
Newfoundlandand Labrador	353	2,374	22,766	25,140
Mexico	201	1,013	10,713	11,726
West Indies	1,071	8,506	113,420	121,926
Central America	231	577	5,741	6,318

The Eleventh District comprises only Mexico, but the enrollment of those divisions not included in the other districts are given above.

Mexico Impressed.

Ringing echoes from Louisville reaching into Mexico added enthusiam to our national convention, which met soon after, and put new life into our workers who help bring the world to Christ by means of the word.—*John W. Butler, Mexico.*

HISTORICAL.

National and International Conventions.

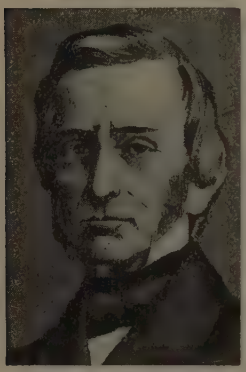
M. C. Hazard, Ph.D.

At a conference of friends of Sunday-schools, held in Philadelphia during the anniversary of the American Sunday-School Union and the General Assembly of the Presbyterian church, May 23, 1832, thirteen states and two territories, numbers suggesting the beginning of our national independence, were represented. A resolution was adopted recommending the superintendents and teachers throughout the country to convene to consider the duties and obligations of officers of Sunday-schools, and the best plans of organizing, instructing and managing a Sunday-school. A committee was appointed to prepare lists of questions covering the Sunday-school effort as then understood, to be sent to Sunday-school workers over the land. The committee prepared seventy-eight questions on thirteen different sections as follows: Schools, organization, discipline, visiting, modes of instruction, union question books, other question books, libraries, other means of success, superintendents, Bible classes, adult classes and miscellaneous. Three hundred answers were received, many of them copious, and the collection is preserved in a quarto volume of twenty-four hundred pages, in the library of the American Sunday-school Union, Philadelphia.

M. C. Hazard, Ph.D.

First National Convention.

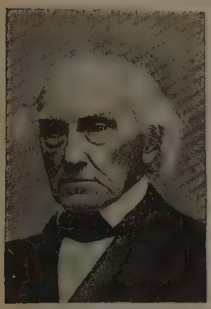
The first national convention was held in New York, in the Chatham Street Chapel, October 3, 1832, as a result of the Philadelphia conference. Hon Theodore Frelinghuysen, of New Jersey, one of the eminent men of the time, was chosen president, and two hundred and twenty delegates were present, representing fourteen of the twenty-four states and four territories of the union. Hon. Gerritt Smith was one of the vice-presidents, and the body was a notable one, including many of the religious leaders of the day, both clergymen and laymen. Among the topics considered were: Infant Sunday-school Organization; Qualifying Scholars to become Teachers; Organization of County and other Unions; and the Propriety of having more than One Session a Day. The sessions of the convention were continued through three days. "The novelty of the occasion, the stimulus of large audiences, the subjects discussed, the ability of many of the speakers, the whole-hearted zeal of the delegates, the spirit of prayer that prevailed, the large amount of information contributed, the number of stimulating incidents stated—made the convention one of remarkable success. Out of it went forth many streams to 'make glad the city of our God.' The delegates went from it to their places of labor with an intelligent zeal which was fruitful of good works over the whole nation." The interest developed in the discussions was such, and the value of the conference was estimated so highly, as indicated above by one who was there, that it was decided to hold another convention in 1833.



Hon. T. Frelinghuysen.

Second National Convention.

The second national convention, in Philadelphia, May 22, 1833, was called too soon after the first to attract a large representation, and only nine states sent delegates. Hon. Willard Hall, an eminent Delaware jurist, was president of the convention. While the numbers were small the meeting seemed to be full of life and interest. One profitable discussion considered "Private Sunday-schools," meaning schools or classes taught in private houses for those who were not willing, on account of poverty or sectarian prejudice, to attend the Sunday-schools in their neighborhood—a prophetic foreshadowing of the present Home Department movement.



Hon. Willard Hall.

Third National Convention.

More than a quarter of a century passed before the second national convention was followed by another. Evidently the movement had not taken root, nor did it do so with the third one held in Philadelphia, February 22-24, 1859. Seventeen states and the District of Columbia, were represented by delegates, and there was one visitor from Great Britain. Ex-Gov. James Pollock was president, and H. Clay Trumbull, of Connecticut, then just coming forward into the notice of the Sunday-school world, was one of the secretaries. The list of speakers was a notable one, and shows that there must have been a good deal of sense

Ex-Gov. James Pollock.

and sparkle and spirit in the convention. A committee, of which George H. Stuart was chairman, was appointed to arrange for "a similar assemblage of the evangelical Sabbath-schools of America."

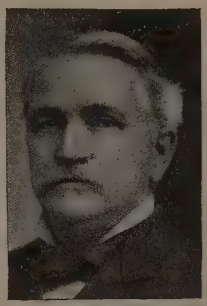
Fourth National Convention

In June, 1868, at the International Convention of the Young Men's Christian Association, in Detroit, an informal meeting of Sunday-school workers was held, and it was decided to hold a National Sunday-school Convention in Newark, N. J., April 28, 1869. Twenty-eight states and one territory were represented by five hundred and twenty-six delegates, and there were visitors from Canada, England, Ireland, Scotland, Egypt and South Africa. Geo. H. Stuart, of Pennsylvania, presided. Rev. J. H. Vincent and B. F. Jacobs were associated with H. Clay Trumbull as secretaries of the convention. The convention was international in character, if not in name, and its sessions were characterized by their extraordinary spiritual power. The writer cannot recall any meeting he ever attended that in this respect was quite its equal. It was said by the editor of the *Sunday School Times* that "never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world. Tongues of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. It was estimated that there were over twenty-five hundred visitors, in addition to the five-hundred-twenty-six delegates, in attendance."

G. H. Stuart.

Fifth National Convention.

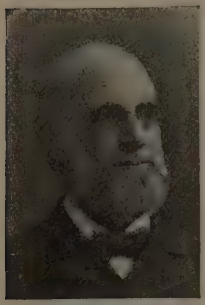
The fifth national convention, at Indianapolis, April 16-19, 1872, was destined to be epoch-making. There were three hundred and thirty-eight delegates present from twenty-eight states and one territory. Other workers were present from Canada, Great Britain and India. Philip G. Gillett, of Illinois, was president. The sessions were held in the Second Presbyterian Church. It was announced in the call for the convention that among the themes foremost in interest and importance for its consideration was that of a system of uniform Bible lessons for the Sunday-schools of the land. A tentative course which had been put out by the publishers, though imperfect, proved to be quite popular simply because of its uniformity. The Sunday-schools of the land were studying the same book; why not the same lesson? The sentiment in favor of one lesson for all schools grew rapidly within the year, and when the convention assembled, though there were doubts of its feasibility and its desirability on the part of some of the leaders in the Sunday-school world, after an impassioned address by B. F. Jacobs, who had been the principal advocate of uniformity, the vote was practically unanimous in its favor. The first lesson committee was appointed to prepare a lesson course to cover seven years. The inclusion of two Canadian brethren as members of this committee made it impossible for the next convention to be other than international. At this convention a national statistical secretary was appointed. This innovation proved to be of great value to the cause, as showing progress in organized work, and establishing an intelligent basis for the activities of the workers.



P. G. Gillett.

Sixth National Convention, First International.

The sixth national and first international convention was held in Baltimore, May 11-13, 1875. Rev. George A. Pelz, of New Jersey, was president, and there were four hundred and sixty-three delegates present. The convention appears to have been mainly a jubilation over what had been accomplished at Indianapolis. The report of the Lesson Committee was inspiring in that it showed how extensively the uniform lessons had been adopted by the Sunday-schools of many denominations. Twenty Canadian representatives participated in the convention proceedings.



Rev. G. A. Pelz.

Second International Convention.

Nothing particularly new was done in the way of progress at the second international convention in Atlanta, Ga., April 17-19, 1878. Governor Colquitt, of Georgia, presided, and the most important matter for discussion was the International Lesson System. The delegates seemed to have but one feeling, and that one of warm approval. But the main feature of this convention was the fellowship which it brought about between the North and the South. The writer believes that nothing since the war has done so much to promote good feeling between the sections as this convention. Governor Colquitt melted all hearts with his farewell words. The union of hearts there was inexpressibly delightful.

Governor Colquitt.

Third International Convention.

The third international convention met in Toronto, Canada, June 22-24, 1881, and Hon. S. H. Blake, of Toronto, presided. The special feature of this convention was the inauguration of the interdenominational work undertaken by the International Executive Committee. This, again, was the suggestion of the fertile brain of B. F. Jacobs, and at this convention Mr. Jacobs began his long service as Chairman of the International Executive Committee, to continue until the date of his death, twenty-one years later. President Garfield sent a message of interest and sympathy. It was at this convention that the home class work was first mentioned.

Hon. S. H. Blake.

Fourth International Convention.

Hon. Thomas W. Bicknell, of Massachusetts, presided at the fourth international convention in Louisville, Ky., June 11-13, 1884. The program was an alliterative one,—The Work, the Word and the Workers. That suggests the character of the gathering.

The discussions were of special value to the delegates who had come long distances to obtain new ideas and inspiration.

Pastor John Paul Cooke, of Paris, France, gave an interesting and instructive address on "Sunday-school Work in Europe."

Hon. T. W. Bicknell.

The third lesson committee was appointed, and five

persons were added as corresponding members, four for Great Britain and one for France.

Fifth International Convention.

Chicago entertained the convention of 1887, June 1-3; elected William Reynolds, of Illinois, as president and later appointed him "Field Superintendent," the first official organizer for the international field. It was the first gathering of the kind at which the Home Department was presented by its author. The plan of home classes had been so far tried and perfected that here it was set forth as a movement meriting and demanding attention. Mr. and Mrs. W. N. Hartshorn, of Massachusetts, came into prominence among the international workers at this convention, by reason of their leadership in the primary work of the convention.

William Reynolds.

Sixth International Convention.

The sixth international convention, at Pittsburg, Pa., June 24-27, 1890, was instructive and inspiring, but without special characteristics. Hon. J. G. Harris, of Alabama, presided, and the convention, by resolution, placed its endorsement on the Home Department. Action was taken looking forward to the erection of a Sunday-school building in connection with the World's Fair at Chicago in 1893, a building which was put up, and in which many a memorable meeting was held while the exposition was in progress. After a prolonged discussion, the plan of having a quarterly

Hon. J. G. Harris.

temperance lesson on a Sunday of its own was approved by the convention.

Seventh International Convention.

The seventh international and the world's second convention were held conjointly in St. Louis, August 30 to September 5, 1893. During this time the field workers held their first conference. The emphasis of the convention was laid upon state, county and township work, and great impulse was given to systematized effort whose aim is to leave no part of the field overlooked. The chief discussion was on the International Lessons, and the system was approved in the heartiest kind of an endorsement. Uniformity in study binds the Sunday-school workers of the different denominations together in a tie of brotherhood which to them is very precious. Other topics discussed were: "The Sunday-school and Its Influence Among the Negroes in the South," "The Training of Teachers," "Summer Schools," "Training Schools for Christian Workers." Hon. Lewis Miller, of Ohio, was the presiding officer.

Lewis Miller.

At the world's convention, Mr. B. F. Jacobs, Chairman of the International Committee, was elected president. The address of Rev. J. L. Phillips, M.D., the Sunday-school missionary in India, resulted in the creation of the "Japan Fund" and, several years later, in the sending of Mr. Ikehara as the first Sunday-school Secretary to Japan, which has now resulted in the organization of the "Japan Sunday-school Association," with a general secretary on full time.

Both of these conventions, as well as the Field Workers' and Primary Conferences, were productive of great good to all concerned.

Eighth International Convention.

The eighth international convention, Boston, Mass., June 23-26, 1896, was notable in many directions. There were one thousand sixty-three delegates present, the largest number in the history of international conventions; the devotional leadership of D. L. Moody, who conducted the opening hour each day, was a great inspiration; Bishop Vincent, who had been chairman of the Lesson Committee from the beginning in 1872, resigned, and Dr. John Potts, of Toronto, Canada, was appointed; all debts of the convention were reported paid and thirty-five thousand two hundred and three dollars were pledged for the work of the next triennium. The addresses of the convention were of an unusually high order, and under the presidency of Samuel B. Capen, of Boston, the convention reached a very high standard. The "field" of the convention was extended to include Mexico, Central America and the West Indies.

S. B. Capen.

At this convention William Reynolds made his last report as Field Superintendent, as he went to his reward before the ninth convention met in Atlanta. Mr. Reynolds reported that he had attended one hundred and fifty-four conventions and visited every state, province and territory in the International field, except Alaska, Alberta and Newfoundland. Mr. Reynolds had the assistance of Prof. H. M. Hamill for the whole field, Mr. Hugh Cork for the Northwest, and Rev. L. B. Maxwell among the colored people of the South.

The Fifth Lesson Committee of fifteen, together with five "corresponding members" in Great Britain, were chosen to select the lessons of 1900-1905.

Ninth International Convention.

Atlanta, Ga., welcomed the convention in 1899, April 26-30, for the second time. Hon. Hoke Smith, of Georgia, was chosen president. The convention was called to mourn the death of William Reynolds (1897), the first field superintendent. The work was broadened by the election of Marion Lawrance, of Ohio, as general secretary; Prof. H. M. Hamill, of Illinois, as field secretary; and L. B. Maxwell and Silas X. Floyd, both of Georgia, as workers among the colored people. Mr. Jacobs, asking retirement from active service as chairman of the executive committee, was made honorary chairman for life, and Hon. John Wanamaker, of Pennsylvania, was elected to succeed him. Mr. Wanamaker afterward declined the honor, and Mr. Jacobs continued in service.

Hon. Hoke Smith.

Tenth International Convention.

The first session of the tenth international convention, at Denver, Colo., June 26-30, 1902, was a memorial service commemorative of the life, work and character of Mr. B. F. Jacobs, the acting chairman of the International Executive Committee, who died three days before, at his home in Chicago. The tributes were eloquent and sincere, and made a strong impression upon the convention and its work. Rev. B. B. Tyler, D.D., of Denver, the second clergyman in the history of the national

Rev. B. B. Tyler.

or international work to be so honored, was chosen president, and Mr. W. N. Hartshorn, of Boston, was unanimously selected as the successor of Mr. Jacobs, chairman of the Executive Committee. There were eleven hundred and sixty-eight delegates enrolled, and they came from fifty-five states, provinces and territories. Mr. F. F. Belsey, president of the British Sunday-school Union, was a distinguished guest of the convention. The plan of lesson selection was one of the great themes of the convention discussion, and the final action of the convention was in the adoption of a resolution which read, "That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday-school."

The Eleventh International Convention.

This was held in Toronto, Canada, June 23-27, 1905. Sixty states, territories and provinces were represented, and the enrolment of delegates was larger by far than that of any previous convention. The delegates numbered 1,958. Among them were 318 pastors, 351 superintendents, 856 teachers, and 252 other officers, which shows that a vital interest in the Sunday-school work is equally felt by all those connected with it.

Justice Maclaren.

At this gathering the name of the body was changed from "The International Sunday-school Convention" to "The International Sunday-school Association," and a

resolution was adopted to incorporate the Association. It was further voted to adopt the recommendations that the advantages and disadvantages of an international Sunday-school building should be carefully considered and reported upon at the next meeting of the Association, and that as rapidly as possible the Association be centralized, so that an efficient man, with a competent corps of helpers, shall be able to keep continuously in touch with all departments of the work throughout the field. In the establishment of the new headquarters at Chicago this latter action is being carried out.

This convention was especially signalized by instructing the Lesson Committee to prepare an advanced course of lessons in addition to the uniform lessons and the beginners' course. On the submission of the question to the convention, the vote stood 617 for and 601 against the substitute motion that the Lesson Committe continue the system as then existing, but when it was found that the advanced course was desired by so large a minority, the vote was reconsidered, and the recommendation of the Lesson Committee favoring the advanced course was unanimously adopted.

While the convention was in session, the International Executive Committee appointed a subcommittee on Adult Bible-class Work, the results of whose efforts has been such an awakening of interest in adult Bible-classes, that the lesson publishers pretty generally have been led to issue special quarterlies for their use.

Justice J. J. Maclaren, of the Court of Appeal, Ontario, was chosen the presiding officer. The Treasurer reported that over fifty-five thousand dollars had been received during the past triennium and seventy-two thousand six hundred and sixty-eight dollars was pledged for the coming three years' work.

Act of Incorporation.

An Act to incorporate the International Sunday-School Association of America. Approved Jan. 31, 1907.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That William N. Hartshorn, of Boston, Mass.; Honorable J. J. Maclaren, of Toronto, Canada; Marion Lawrance, of Toledo, Ohio; George W. Bailey, of Philadelphia, Pa.; A. B. McCrillis, of Providence, R. I.; H. J. Heinz, of Pittsburg, Pa.; H. M. Hamill, of Nashville, Tenn.; E. R. Machum, of St. Johns, New Brunswick; W. A. Eudaly, of Cincinnati, Ohio; F. A. Wells, of Chicago, Ill.; G. G. Wallace, of Omaha, Neb.; G. W. Watts, of Durham, N. C.; E. K. Warren, of Three Oaks, Mich.; John Stites, of Louisville, Ky.; Honorable W. D. Wood, of Seattle, Wash.; and Seth P. Leet, of Montreal, Province of Quebec, and their associates and successors, are created a body corporate in the District of Columbia under the name of The International Sunday-School Association, and as such shall have power to contract and be contracted with, sue and be sued; to take and hold real estate not exceeding one million dollars in value in the aggregate, or personal estate by purchase, gift, devise or bequest, and to manage, sell or convey, or transfer same for the purposes of the association; to have perpetual succession; to have a common seal, and to break, alter or change the same at will.

Sec. 2. That the purpose of the association shall be to promote organized Sunday-school work, to encourage the study of the Bible and to assist in the spread of Christian religion.

Sec. 3. That the members of the executive committee of the International Sunday-School Association, as it may be constituted by said association, shall be the members of this association.

Sec. 4. That the affairs of the association shall be managed by the members. It may by by-laws provide for a board of not less than fifteen trustees, who shall be elected annually, to act between meetings of the association, whose duties and powers shall be prescribed in said by-laws. Until the members of this association meet and elect trustees, the persons named as incorporators herein shall constitute the board of trustees: *Provided*, That a majority of said trustees shall at all times be citizens of the United States.

Sec. 5. That the officers of the association shall be a chairman, one or more vice-chairmen, a secretary, and a treasurer, with such other officers, employees and committees as the association shall choose, who shall hold their respective offices, appointments, or employments as may be provided in the by-laws of the association.

Sec. 6. That the association may adopt and change at will such rules and by-laws as it deems proper for its government and control not in conflict with this charter, the Constitution of the United States of America, the provinces and territories of the Dominion of Canada, or any state, territory, province, county or district in which such rule or by-law is sought to be enforced, and shall provide the time of meetings and the number necessary to constitute a quorum for the transaction of business and how votes of members shall be cast.

Sec. 7. That the association shall have no capital stock, and the private property of its members shall not be subject to its corporate debts.

Sec. 8. That the association's principal place of business shall be at Washington, D. C. Meetings of the association and its trustees may be held at any point that may be fixed by the by-laws or by order of the board of trustees or in any call for a meeting issued as may be authorized in the by-laws.

Sec. 9. The right to alter, amend or repeal this Act is reserved.

What the International Sunday-School Association Stands For.

PRESIDENT E. Y. MULLINS, D.D., LOUISVILLE.

I now wish to submit some resolutions to this body, and I wish to say that I would not for a moment present them if I thought they would occasion debate or difference. I think every one will subscribe to them without hesitation, and yet I feel that they will accomplish a great deal of good if we pass them. Some good people do not understand the aims and purposes and spirit of the International Sunday-school Association. This organization is too splendid in its outlook and in its work for anybody to be left out, and what I desire is that we make a statement of our plans, our spirit, our purpose, so that no one can misunderstand and have an excuse for failure to coöperate. My resolutions simply set forth concisely, I hope, and clearly the aim, the spirit and the purpose of this body. I will read the resolutions and move their adoption:

Resolved, That the work of the International Sunday-school Association may be defined as follows:

First—It seeks to enlist all Sunday-schools in the common study of the lesson, but never to organize schools.

Second—It seeks to enlist all Sunday-schools in the adoption of the best methods of promoting efficiency in the work of teacher-training.

Third—It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday-school in their curriculum.

Fourth—It disclaims all creed-making power, and the sole function of its Lesson Committee is to select topic, the Scripture and the golden text, leaving interpretation of the Scripture to the various denominations.

Fifth—It disclaims all authority over the churches and denominations.

Sixth—It disclaims all legislative functions, save within its own sphere and for its own proper ends.

Seventh—The work it seeks to do is confined to the common ground occupied by all the various denominations coöperating with it, a ground which these bodies have found can best be occupied through this common organization. The common ground and interests are chiefly as follows:

(a) A uniform lesson system, graded or otherwise.

(b) The propagation of the best methods and ideals in Sunday-school pedagogy.

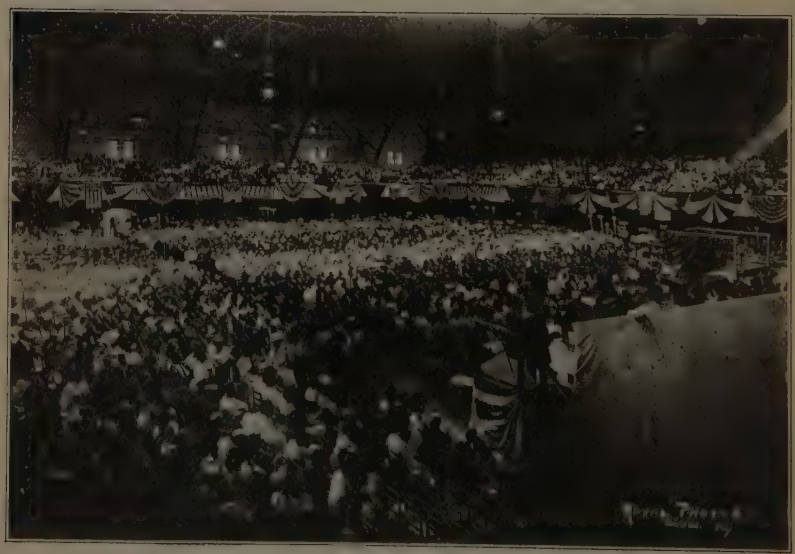
(c) The promotion in all proper ways of teacher-training.

(d) The promotion of all Sunday-school life and progress through inspirational conventions and associations for the use and benefit of all the denominations.

Eighth—The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases the International Association seeks not to hinder or trespass but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing-house of the best methods and best plans in the Sunday-school world. Above all, it seeks to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday-school to the whole world.

I am pleased to say that I believe this great Sunday-school convention has had a more far-reaching influence for good upon the city of Louisville than any convention or gathering ever held here.—*J. F. Grinstead, Mayor of Louisville, Ky.*

A View from the Back of the Armory During the Louisville Convention. ¶



A Front View of the Convention.

THE CONVENTION.

MINUTES OF THE CONVENTION.

Jos. Clark, D. D.,
Recording Secretary.

CONVENTION MOTTO:

WE
WOULD
SEE
JESUS

E. D. McCafferty,
Assistant Secretary.

First Session—Thursday Afternoon.

The first session of the Twelfth International Sunday-school Convention was held at Louisville, Ky., in the First Regiment Armory at 2 p. m. Thursday, June 18, 1908, and was opened with a service of song, led by Prof. E. O. Excell, of Chicago, the convention chorister.

The armory was tastefully decorated with various flags, prominent among which were the Stars and Stripes and the Union Jack. Behind the platform the motto of the convention, "We would see Jesus," was set in an electric sign. The body of the armory was filled with delegates, with at least a thousand visitors in the galleries, and all seemed eager to be about their Father's business.

Scripture Reading.

The Holy Scriptures were read by Rev. Geo. W. Truett, D.D., pastor of the First Baptist Church of Dallas, Tex., who said:

"I think there is no lesson more beautiful for us at this

time than a part of the twelfth chapter of Paul's First Letter to the Corinthians. I read from the twelfth to the fourteenth verses inclusive:

" 'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

" 'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

" 'For the body is not one member, but many.'

"I think, too, in connection with this, and inasmuch as our motto is 'We would see Jesus,' we might read from the twelfth to the fourteenth verses of the fourteenth chapter of John:

" 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

" 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

" 'If ye shall ask anything in my name, I will do it.'

"I think that the thing we should ask for this afternoon is to see Jesus. That is the prayer of my own heart at the beginning of this great and glorious convention."

Prayer was then offered by Rev. Edgar T. Capel, general secretary of the Quebec Sunday-school Association.

Words of Welcome.

President Maclaren: Words of welcome were to have been addressed to the convention by his excellency, the governor of the state, and by his honor, the mayor of the city. Unfortunately, his excellency has been obliged to be absent from the state at this time; the lieutenant-governor of the state has been detained at the capitol by official duties, and they have commissioned an honored citizen of this city, a member of our own Lesson Com-

mittee, to convey to you their greeting. I now introduce the Reverend Dr. Hemphill, who will represent the governor and the lieutenant-governor of the state in extending a welcome in behalf of the State of Kentucky.

DR. HEMPHILL'S GREETING.

Mr. President, Ladies and Gentlemen:

In the absence of the governor and lieutenant-governor of our commonwealth, an absence we all deeply regret, I have been assigned the pleasant office of welcoming you on behalf of our citizens to the State of Kentucky. It was my happy fortune at Toronto to invite you to Louisville, and now that you are here, I have the honor, quite suddenly and unexpectedly thrust upon me, of speaking the first words of greeting.

We welcome you to the soil of Kentucky because of what you are. I am looking into the faces of the choicest spirits of the continent, men and women whose souls cherish the loftiest purposes, and within whose hearts burns the passion for doing good to others. And behind you whom we have with us I behold the vast multitudes of your fellow-workers, of whom you are the representatives. I wish all of them could be here today. With profound regard I salute you and them. Friends of mankind are ye, men and women who love God and little children, a mighty force lifting the world towards the light, builders of an edifice rising through the years, like Cologne's noble cathedral, on whose finished towers is to rest the glory of the day of God. We honor you for what you are in yourselves, and your very presence within our borders will inspire us to better things.

We bid you welcome because of the work you are doing. Your office is to teach the Bible. This is the age of universal education, especially in the lands where God has cast our lot. But who can be insensible to the perils of an education from which religion and morality are excluded, or where they are taught only incidentally?

Thoughtful people everywhere, and leaders in education in particular, are awaking to these dangers. Knowledge is good, but other things are needed—

> "Let knowledge grow from more to more,
> But more of reverence let there be."

You are redeeming our education from its secular character, and infusing into it the high religious and moral elements of the Scriptures, and what might otherwise be a bitter fountain you sweeten.

You who teach in our Sunday-schools are, in Heine's beautiful words, "founding the great Kingdom of the Spirit, the Kingdom of the religious emotions, and the love of humanity, of true morality, which cannot be taught by dogmatic formulas, but by parable and example, such as are contained in that beautiful, sacred, educational book for young and old—the Bible."

We welcome you for the indirect influences you exert in behalf of every good cause. Who can doubt that the decisive influence of the Sunday-school is arousing the public conscience to evils in our business and in our politics?

In the amazing temperance wave that is sweeping through the United States do we not see the effects of a generation of instruction on temperance in our International Lessons? Every lover of his country must be grateful to you for the contribution you are making to social order, and to the integrity and purity of our political institutions.

And I would not forget the influence of the Sunday-school in promoting the unity and peace of the nations. On this floor are the representatives of several different nationalities, brothers all in a holy cause, and the more apt therefore to be brothers always. Especially is it to be noted that this Association draws in closer bonds the two great peoples, "who speak the tongue that Shakespeare spake, the faith and morals hold which Milton held." In

strengthening these ties you set forward the civilization of the world and make wider the bounds of freedom, and hasten the reign of universal peace.

These are some of the reasons why we are glad to have you among us. "The sun shines bright in the old Kentucky Home," but its shining is not as bright as our smiles of welcome nor as warm as the love of our hearts. Every breeze is whispering welcome, every flower breathes it, and every spear of blue-grass waves it. And it is a welcome you cannot wear out; and if after a time you feel compelled to leave us we shall part with you with regret and with our welcome undiminished in its warmth—

"As the sunflower turns on her god when he sets
The same look which she turned when he rose."

PRESIDENT MACLAREN: I now have much pleasure in presented to you his Honor, James F. Grinstead, Mayor of this beautiful city, who will speak the words of welcome in behalf of the City of Louisville.

MAYOR GRINSTEAD'S GREETING.

Mr. President, Ladies and Gentlemen:

Ordinarily it is thought by the people of the city of Louisville that the man who follows Dr. Hemphill in a speech finds little left to say. When it comes to following the governor of Kentucky and the lieutenant-governor of Kentucky and Dr. Hemphill, too, I am sure that you all sympathize with a layman who attempts to make a speech to you.

On behalf of the City of Louisville, ladies and gentlemen, fellow-Americans and you people from the wide world, we extend to you a very hearty greeting. We are very glad, indeed, to have you with us. We have never before had in our midst an International Sunday-school Convention. We believe that you are the army of the Lord, and we are all willing to join you and to welcome you to Louisville. On behalf of our people, our Christian

people, I extend to you a warm greeting. They will endeavor to make your stay in the city pleasant, and I have no doubt that you have found the welcomes to the homes to which you have been assigned have been such as you expected in this old Kentucky city. Our Jewish fellow-citizens, who worship the same God we worship, are glad to welcome you to Louisville. I am glad to say that we have only a few pagans, and they, too, are all glad to see you.

We have a great State, and Kentuckians think that this is the greatest State in the Union, and that there is no country under the sun equal to Kentucky. We Louisvillians are very proud of our city, and I have no doubt, my friends, but that you too will conclude before you leave here that we have just reason to be proud of our city; and I sincerely hope that the weather will remain this good Sunday-school weather as long as you stay here, in order that you may see our city, visit our parks, and enjoy the hospitality of our people.

In conclusion, on behalf of the City of Louisville, allow me to say that you are welcome to the city. Stay as long as you please. Be careful not to take any of our girls away from us. We require the fellows who marry our girls to stay here. We do not mean by that that the bridegroom shall take up his residence at the residence of the bride's father, but only in Louisville. Stay with us as long as you please, and we will try to do you good, and we are realizing, and have realized ever since we heard you were coming, the great good you were going to do us. I thank you.

Response to Address of Welcome.

by pres't maclaren.

Dr. Hemphill and Mayor Grinstead:

On behalf of this magnificent convention I am authorized to respond to the warm words of welcome with

which you have just greeted our coming to this splendid state and beautiful city. I might say that when we knew that Louisville had been chosen for the holding of this convention of 1908 some of us in the northland feared that perhaps too late a date had been chosen in selecting the latter part of June for coming to a southern city.

We had full faith in the warmth of the welcome that would be extended to us. In fact, remembering the warm words of appreciation in which Dr. Hemphill conveyed the greeting from this nation to the great convention in Toronto, we had no fears on that score. But some of us were a little afraid that in these latter days of June the weather might perhaps be as warm as your welcome. However, those who have come from the northland were delighted to find on their way down, until we got very near your city, that the temperature was almost as cool as it had been up in the regions of Canada, which some of you are disposed to think of as the land of icebergs and snow.

Indeed, some of you may have heard of the former convention that was held in Toronto some twenty years ago. Some of the ladies of the southland actually wrote inquiring whether at the convention which was to be held in the month of June they should bring along their furs. According to the testimony of the older inhabitants, that was one of the hottest times ever had in Toronto, so that if any of the ladies from the South had carried out their original intention they would have found their furs not to have been of much service.

However, we think our friends from the North are very much pleased with the weather, and if it fortunately retains the moderate degree which it has up to the present time, even we Canadians will be prepared to go back to speak well of it, as well as of other conditions.

I venture to say to Dr. Hemphill and to his honor, the Mayor, that they have not exaggerated the importance of

this great convention. I am looking into the faces of those who represent what I believe to be the greatest moral and religious force upon this continent. Some of you may think that these words are exaggerated. You may think of the other great influences that are at work. You may think of the great churches which have done so much for civil and religious liberty in this and in the other lands of this continent, but I venture to remind you of this, that we have not only the representatives of these great churches, but we have the representatives of the other moral and religious forces upon this continent represented and actively represented in these who are the delegates to this great convention.

And in coming here to Kentucky some of us, I think, have come without the fear that there may have been at a previous occasion. I believe, in the history of this great organization, it did come once before, many years ago, to the city of Louisville. Some of the older inhabitants may, perhaps, remember that event. His Honor, the Mayor, as a young man, was not aware of that fact, and a recollection of what is before us here today would be an excuse for not remembering that event, for that was the day of small things in the history of the Sunday-school Association.

While the convention that was held at Louisville was, according to the traditions of the Association, one of the best that had been held up to that time, yet it was as nothing; as I said, it was the day of small things as compared with the great convention that is represented here. Think of it, you have over 2,000 accredited delegates coming to this convention, representing the working force of more than one million and a half of officers and teachers!

Think of this great Sunday-school army, composed, as it is on this continent, of nearly 20,000,000, rank and file,

and officered by more than 1,500,000 working officers. Think of what a great force that has been and what a great force it is today.

We have had a great intimation from this great State of Kentucky of the magnificent work that has been going on in the Southland, as well as in other parts of the continent, in favor of temperance and moral reform, and that never would have come but for the influence of the temperance and moral teachings in the Sunday-schools of this land. You older delegates may remember the great contest that went on until in the year 1890 it was unanimously resolved in the convention that temperance teaching should be compulsory in the Sunday-school. We began with 1891, and now at the very time that you would expect those who were then taught in the Sunday-schools to become the voters and leaders in the electoral contests and in the public life of the country, you have the fruition of that teaching in these magnificent demonstrations that are being embodied in the statute books and records of this and other states on this continent.

Dr. Hemphill and Mayor Grinstead, this is the representation of these great forces, and I think you are doing a grand service in giving as you have done your personal countenance and the official countenance of this great state and this beautiful city to what is represented by this International Convention and by the International Sunday-school Association; and on their behalf I beg to return, with the warmest words which I can command, a response to the welcome which you have so cordially given us.

The audience joined in singing a verse of "My Old Kentucky Home," after which Mr. Marion Lawrance, of Chicago, Ill., general secretary of the International Sunday-school Association, read the list of the members of the Nominating Committee as follows:

Nominating Committee.

William A. Eudaly, Cincinnati, O., Chairman.

Alabama—Armstead Brown.
Alberta—Rev. Charles H. Huestis.
Arizona—Walter Hill.
Arkansas—W. Fred Long.
British Col. (E.)—Rev. J. W. Wright.
British Col. (W.)—Noah Shakespeare.
Cal. (N.)—Rev. H. H. Bell, D.D.
Cal. (S.)—T. T. Woodruff.
Colorado—C. S. Watson.
Connecticut—H. L. Bennett.
Delaware—C. H. Cantwell.
Dist. of Col.—P. H. Bristow.
Florida—James Simpson.
Georgia—A. C. Caldwell.
Idaho—Dr. S. R. Righteman.
Illinois—Lyman B. Vose.
Indiana—Rev. Wm. N. Dresel.
Iowa—Rev. J. S. Corkey.
Kansas—C. T. Franks.
Kentucky—J. V. Logan, Jr.
Louisiana—Hon. H. N. Pharr.
Maine—Rev. Maurice Dunbar.
Manitoba—W. H. Irwin.
Maryland—Charles Roads, D.D.
Massachusetts—W. W. Main.
Michigan—E. K. Warren.
Minnesota—Rev. S. M. Dick.
Mississippi—D. E. Wilson.
Missouri—Gerritt H. Ten Brock.
Montana—Rev. J. M. Ross.
Nebraska—H. Lomax.
Nevada—Rev. A. G. Sawin.
N. Brunswick and P. E. I.—J. B. Ganong.
Newfoundland—Charles Lench.
New Hampshire—R. E. Thompson.
New Jersey—Rev. W. E. Foote.
New York—J. B. Murray.
North Carolina—Rev. C. Brown Cox.
North Dakota—Rev. W. C. Lyon.
Nova Scotia—Rev. G. A. Lawson.
Ohio—W. A. Eudaly.
Oklahoma—George E. McKinnie.
Ontario—J. A. Jackson, D.A.
Oregon—Rev. Charles A. Phipps.
Pennsylvania—Samuel Young.
Quebec—Rev. Edgar T. Capel.
Rhode Island—Rev. Joseph L. Peacock.
Saskatchewan—A. M. Fraser.
South Carolina—Rev. F. W. Gregg.
South Dakota—Rev. Frank Fox.
Tennessee—Alf. D. Mason.
Texas—W. N. Wiggins.
Utah—Rev. Wildman Murphy.
Vermont—Rev. E. M. Fuller.
Virginia—Rev. A. L. Phillips.
Wash. (E.)—Rev. W. O. Forbes.
Wash. (W.)—Rev. W. C. Merritt.
West Virginia—J. C. Bardall.
Wisconsin—W. J. Semelroth.
Wyoming—Miss Alice Holliday.
Mexico—Rev. E. M. Sein.

In Memoriam.

At 3:30 p. m. a memorial service was held in memory of Rev. John Potts, D.D. LL.D., of Toronto, Ont., who died October 16, 1907. He was a member of the International Lesson Committee for twenty-nine years, and its chairman for eleven years.

Addresses were made in turn by Rev. A. F. Schauffler, D.D., secretary of the International Lesson Committee, New York, who spoke on "The Lesson Committee Chairman." The address will be found on page 61 of this report.

By Rev. A. C. Crews, D.D., Toronto, Ont., Sunday-school secretary of the Methodist Church of Canada,

whose theme was "The Loved Son of Canada." (See page 63.)

By Prof. H. M. Hamill, D.D., Nashville, Tenn., Superintendent of Teacher-Training Work of the Methodist Episcopal Church, South, Chairman of the Committee on Education. His theme was "The Cosmopolitan Gentleman." (See page 66.)

Prof. J. R. Sampey, of Louisville, Ky., closed the Memorial Service with prayer.

Preparation Service.

After singing "Nearer, My God, to Thee," Rev. George W. Truett, D.D., pastor of the First Baptist Church, Dallas, Texas, led a devotional service. (See page 71.)

Prof. Hamill offered the following resolutions, which were adopted:

"Resolved: 1. That that part of the armory now being used for exhibits, be closed absolutely during sessions of this Convention, and that all speech and movement in that section be strictly prohibited.

"Resolved: 2. That in the section devoted to the Convention proper, all movement upon the floor and in the gallery, and all conversation be prohibited, as far as possible, while addresses are being made; and that the enforcement of these rules be imposed upon the Chairman by all practicable means."

Second Session—Thursday Evening.

The convention opened with a praise service of song conducted by Prof. Excell. Mr. W. J. Semelroth, general secretary Wisconsin Sunday-school Association, read the Holy Scriptures, and Rev. Charles Roads, general secretary Maryland Sunday-school Association, led in prayer.

Mr. W. A. Eudaly, chairman of the Nominating Committee, made the following partial report:

For President, Hon. John Stites, of Louisville, Ky.

As Life Member of the Executive Committee, Justice J. J. Maclaren, of Toronto.

As Treasurer, Mr. Fred A. Wells, of Chicago.

As Assistant Treasurer, Dr. George W. Bailey, of Philadelphia.

As Recording Secretary, Rev. Jos. Clark, D.D., Columbus.

As Assistant Recording Secretary, E. D. McCafferty, of Pittsburg.

On motion of Mr. Eudaly the report was unanimously adopted and the officers declared elected.

Rev. Alfred Rowland, D.D., LL.B., B.A., of London, England, chairman British Section International Lesson Committee, addressed the convention. (See page 611.) He offered the following:

"At the annual meeting of delegates to the Sunday-school Union Convention gathered from all parts of the United Kingdom, on Thursday, May 7, the following resolution was carried with acclamation:

"This meeting desires its delegates appointed to represent the Sunday-school Union at the forthcoming Louisville Convention, to convey to all the Sunday-school workers of America its heartfelt greeting. One in labor and one in Him, they welcome every opportunity of being thus drawn together in common service, and pray that Divine blessing may largely rest upon the counsels of the approaching International Convention."

F. F. Belsey, Chairman.
W. H. Groser,
Frank Clements,
James S. Crowther,
Thomas F. Ackland,
Honorary Secretaries.
Carey Bonner,
General Secretary.

The concluding address of the evening was by Dr. George W. Truett, of Dallas, Texas, who took for his theme, "We Would See Jesus," the motto of the convention. (See page 75.) At the close of this address the great congregation arose and sang:

"He is so precious to me,"

and the benediction was pronounced by Dr. H. H. Bell, of San Francisco.

Third Session—Friday Morning.

Prof. Excell opened the session with a song service. H. E. Lufkin, general secretary Maine Sunday-school Association, read the Scripture lesson, and prayer was offered by Dr. Joseph Clark, general secretary Ohio Sunday-school Association.

Survey of the International Field.

Mr. W. N. Hartshorn, chairman of the Executive Committee, gave The Triennial Survey of the Work of the International Sunday-school Association. (See page 96 for the full report.)

Mr. W. A. Eudaly, chairman of the Nominating Committee, made a further report in which he presented the names of the new Executive Committee consisting of the District Vice-Presidents and one member from each state, province and territory, with the statement that the persons named when elected would constitute the membership of the Association under the charter or articles of incorporation granted by the United States Congress. He also presented the names of the vice-presidents.

On motion of Mr. Eudaly the nominees for the Executive Committee and the Vice-Presidents were unanimously elected, and the Executive Committee empowered to fill vacancies. (See page ix for list.)

The General Secretary, Mr. Marion Lawrance, read his report. (See page 116 for full report.)

The President asked and the convention ordered a telegram to Mrs. W. N. Hartshorn, containing greetings of the convention. The message was as follows:

"MRS. W. N. HARTSHORN, CLIFTON, MASS.

"The International Sunday-school Convention, by enthusiastic vote, send you their most cordial greetings and best wishes. J. J. MACLAREN, President."

Bishop Joseph C. Hartzell, D.D., LL.D., Funchal, Madeira, Bishop of the Methodist Episcopal Church for Africa, addressed the convention on "The Sunday-school World Outlook." (See page 606.)

The morning session closed with a Quiet Hour by Dr. George W. Truett.

Fourth Session—Friday Afternoon.

The meeting opened with a praise service conducted by Prof. Excell. Mr. D. W. Sims, of Montgomery, Ala., read the Scripture lesson, and Rev. J. A. Worden, D.D., of Philadelphia, led in prayer.

Justice J. J. Maclaren, the retiring President, addressed the convention and turned the gavel, the badge of the office, over to Hon. John Stites, of Louisville, the new President, who addressed the convention as follows, after which he took charge of the program:

"To say that I appreciate the honor which you have placed upon me would be but to speak too mildly. To be the head of the organized study of God's Word in this great territory which Judge Maclaren has spoken of, is an honor that any man, I care not what his rank or station is, would be proud to bear, and I thank you for it.

"But this honor brings a great and serious responsibility and standing on the threshold of it I feel that I want your sympathy and I want your prayers and your help.

"Let us start in to make this the greatest triennium of the twelve that have passed. Let us do more to help the world to see Jesus than has ever been done before.

"Brethren, we are living in great days. There are great and strange movements going on around us. This body stands before the world for the systematic organized study of the Word of God. We believe that between the 'beginning' in Genesis and the 'Amen' in Revelation is the remedy for all the troubles of this world, and if we can get the Bible, with all its meaning, into the hearts and the lives of the people, we will solve every problem, social, political, ecclesiastical and financial that the world has; and it is our duty and our office to try to bring that about. We have wondered, as the world has wondered before, at these long waitings, these ages of delays, why Jesus has not come in these nearly two milleniums that have passed. I believe the reason He has not come before is because His people have not done their duty, they have not preached His gospel to every creature, and whenever we do that I believe our Master will come to His own and His kingdom will come here.

"Brethren, I am a denominationalist, and I believe I will be one in heaven. I do not believe that there is anything wrong in denominations; I believe they are right; and this body does not stand for anything against them, but for many years the denominations have been standing each for itself and they have carried on a guerrilla warfare, as it were, against the enemy, and we have often felt as much pride in winning a convert from some other church as if we had won him from the strongholds of satan. But this Association stands for the organizing of these denominations into an army. The denominations will stand for the regiments, divisions and corps, and under the direction of the Great Captain we will have one army that will go forward to conquer this world for Him.

"I ask you all for your help, for your prayers and for

Hope International Univ.

your sympathy to make this triennium from now until 1911 one that will be long remembered as that in which the greatest forward step towards the coming of our Master has occurred."

Mrs. Mary Foster Bryner, Field Worker, Peoria, Ill., reported her work. (See page 162.) She brought a message of love from Mrs. William Reynolds, widow of the first president of the International Association.

On motion a suitable telegram was ordered to be sent to Mrs. Reynolds by Mrs. Bryner, and the following message was sent:

"Loving greetings with grateful recollections of our heroic leader whose last message was spoken in this city.

"(See John xi.: 24-26.) 'Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'"

Mrs. Bryner also introduced to the convention Mr. Eucario M. Sein, secretary for Mexico, who was received enthusiastically.

Rev. W. C. Merritt, Tacoma, Wash., Field Worker for the Northwest, presented his work. (See page 166.)

Mrs. J. Woodbridge Barnes, of Newark, N. J., superintendent of the Elementary Department, addressed the convention on her work. (See page 218.)

At the close of Mrs. Barnes' address Dr. Joseph Clark in a few well chosen words in behalf of the convention, presented her a purse of twenty golden eagles—$200.

After singing "The King's Business," Mr. W. C. Pearce, Chicago, Ill., superintendent of the Teacher Training Department, addressed the convention. (See page 358.) He prefaced his remarks by presenting a banner to the state of Minnesota for the best state exhibit,

and one to Mr. Moninger's class in Cincinnati, for the best class exhibit.

Committee on Resolutions.

The chairman nominated the following as a Committee on Resolutions, and on motion of Mr. Hamilton of Canada, they were elected:

Philip E. Howard, Pennsylvania.
Alex. Henry, D.D., Pennsylvania.
E. K. Warren, Michigan.
George R. Merrill, D.D., Minnesota.
John R. Pepper, Tennessee.
Frank L. Brown, New York.
Bishop W. M. Bell, California.
J. J. Maclaren, Toronto.
W. N. Hartshorn, Massachusetts.

Prof. H. M. Hamill, D. D., Nashville, Tenn., addressed the convention on "The Sunday-school Dynamo." (See page 397.)

Rev. W. F. Oldham, D. D., Singapore, Bishop of the Methodist Episcopal Church for Southern Asia, gave an address on "The Teaching of Foreign Missions in the Sunday-school." (See page 439.)

Mr. W. C. Pearce, Chicago, Ill., superintendent of the Adult Department, presented that work (see page 285), and made the following awards:

Adult Bible Class Exhibit.

First Prize: For best exhibit of advertising material on the basis of general attractiveness, originality, variety and recentness of matter, sixteen classes competing. Prize awarded to Brotherhood Bible Class, Methodist Episcopal Sunday-school, Marshalltown, Iowa.

Second Prize: For best exhibit of decorative material, made on basis of educational and inspirational value, dis-

play effect and special features, two classes competing. Prize awarded to Epworth Bible Class, Western Avenue Methodist Episcopal Church, Chicago, Ill.

Third Prize: For best exhibit of program material; made on basis of subject matter and form. Three classes competing. Prize awarded to Wesleyan Bible Class, Western Avenue Methodist Episcopal Sunday-school, Chicago, Ill.

Mr. A. H. Mills, Decatur, Ill., department chairman, introduced Judge McKenzie Cleland, of Chicago, who conducted an Adult Department Conference which proved to be very interesting. He suggested the following motto for the coming triennium, and on motion it was adopted:

Every Adult Member of the Church a Member of the Sunday-school.

The session closed with the benediction by Rev. H. A. Porter, pastor Walnut Street Baptist Church, Louisville.

Fifth Session—Friday Evening.

This session was devoted to the Adult Bible Class movement. The members of the Adult Department Conference, with more than a thousand men in line, marched from the Warren Memorial Presbyterian Church to the Armory, displaying banners on which were written the following mottoes:

(1). *The Bible Class Man Is in the Lime Light. We Mean Business.*

(2). *The World for Christ. The Men of America for the Man of Galilee.*

(3). *To Know the Truth Makes a Man Wise. To Do the Truth Makes a Man Strong, But to Live the Truth Makes a Man Divine.*

(4). *Be Wise Today. 'Tis Madness to Defer. Choose for Christ.*

(5). *Our Means the Word of God. 'Tis a Manly Thing to Be a Christian.*

(6). *Do You Know What This Stands for? (A large circle in which was printed the following): Our Purpose: The World for Christ. Our Means: The Word of God. Our Motto: We Mean Business.*

(7). *The World's Greatest Movement: The Adult Bible Class Department.*

(8). *Adult Bible Classes. Organize. Organize. Organize.*

(9). *An Organized Bible Class in Every Sunday-school. Organize.*

(10). *Do You Belong to an Adult Bible Class? Why Not?*

(11). *Illinois and New York Are All Afire on Bible Class Work.*

(12). *Adults Take Notice: Belong to an Adult Bible Class.*

On reaching the Armory the men occupied reserved seats in the center of the hall and the following dialogue ensued, Mr. W. C. Pearce, superintendent of the Adult Department, asking the questions:

Q. What Is Our Purpose? A. The World for Christ.
Q. What Are Our Means? A. The Word of God.
Q. What Is Our Motto? A. We Mean Business.

The enthusiasm was at white heat when Prof. Excell introduced Prof. Charles H. Gabriel, author of "The Glory Song," and asked that every one in that great throng join in the singing. It was like the singing of the hundred and forty and four thousand before the throne. Mr. W. N. Wiggins, general secretary Texas Sunday-school Association, then read the Bible lesson, and Mr. W. G. Landes, general secretary Pennsylvania Sunday-school Association, led in prayer.

LOUISVILLE COMMITTEE—TWELFTH INTERNATIONAL SUNDAY SCHOOL CONVENTION.

TOP ROW (from left to right)—A. Y. Ford, finance; John Stites, 1st vice chairman; Dr. John R. Sampey, ex-officio member; Dr. E. Y. Mullins, ex-officio member; Dr. H. E. Tuley, general comfort.

MIDDLE ROW (from left to right)—Huston Quin, entertainment; H. E. Montague, pages; Harry Pfingst, reception; Prof. H. G. Brownell, ushers; J. S. Hilton, information; Prof. W. J. McGlothlin, adult; John J. Telford, transportation; C. C. Stoll, 2d vice chairman; Rev. L. R. McCready, Halls; J. S. Duncan-Clarke, president.

LOWER ROW (from left to right)—W. I. McNair, music; Rev. S. S. Waltz, pulpit supply; John L. Wheat, treasurer; C. J. Meddis, chairman; E. S. Boswell, exhibits; Prof. E. A. Fox, S. S. Supplies.

The chairman introduced the Hon. George H. Utter, Westerly, R. I., former governor of Rhode Island, who addressed the convention on "An Appeal to Young Manhood for Christian Service." (See page 347.)

The song, "I'll Go With Him All the Way," was sung.

Auditing Committee.

The chair announced the following Auditing Committee:

Edward W. Dunham, Trenton, N. J.

Mitchell Carroll, Washington, D. C.

Mr. Frederic Taylor, London, England, Member National Council, Adult School Association, addressed the convention on "Adult Schools in England." (See page 341.)

Rev. A. C. Dixon, D.D., pastor Chicago Avenue Church, Chicago, Ill., made the closing address of the evening, taking for his theme, "Bible Study for Men." (See page 353.)

Rev. Robert Johnston, of Montreal, pronounced the benediction.

Sixth Session—Saturday Morning.

The convention opened with the usual service of song. R. E. Thompson, general secretary New Hampshire Sunday-school Association, read the Scripture lesson, and Rev. E. M. Fergusson, general secretary New Jersey Sunday-school Association, led in prayer.

The general topic for consideration this morning was:

The International Lesson System.

Rev. A. F. Schauffler, D.D., secretary of the Lesson Committee, read his report and moved its adoption. (See page 508.)

The motion to adopt was seconded by Rev. W. Douglas

MacKenzie, D.D., LL.D., in an address on "Educational Methods." (See page 524.)

The report was further considered by Prof. Hamill, Dr. C. R. Blackall and F. F. Fitch, after which it was adopted by a unanimous rising vote, the convention joining in the long meter Doxology:

"Praise God From Whom All Blessings Flow."

On motion of Prof. Hamill, telegrams were ordered to Bishop John H. Vincent and J. Monroe Gibson.

Mr. C. H. Gurney, of Michigan, moved that in harmony with the suggestion of General Secretary Lawrance in his triennial report, we instruct Mr. Lawrance to cable the greetings of this Twelfth International Sunday-school Convention to the Hawaii Sunday-school Convention, to meet immediately following the adjournment of this convention, and the motion prevailed.

Mr. W. A. Eudaly, chairman of the Nominating Committee, presented the names of the Lesson Committee for the succeeding six years as follows:

LESSON COMMITTEE.

Rev. A. F. Schauffler, D.D., New York City.
Prof. J. R. Sampey, D.D., L.L.D., Louisville, Ky.
Mr. John R. Pepper, Memphis, Tenn.
Principal E. I. Rexford, L.L.D., Montreal, Can.
Prof. Ira M. Price, Ph.D., Chicago, Ill.
Prof. C. R. Hemphill, D.D., Louisville, Ky.
Pres. W. Douglas MacKenzie, D.D., Hartford, Conn.
Prin. William Patrick, D.D., Winnipeg, Can.
Rev. W. G. Moorehead, D.D., Xenia, O.
Prof. M. Coover, D.D., Gettysburg, Penn.
Prof. F. C. Eiselen, Ph.D., Evanston, Ill.
Prof. H. C. Calhoun, Ph.D., Lexington, Ky.
Bishop W. M. Bell, D.D., Berkeley, Cal.
Rev. Conrad Clever, D.D., Hagerstown, Md.
Hon. J. J. Maclaren, LL.D., Toronto, Can.

Dr. Joseph Clark of Columbus moved the adoption of the report.

Mr. B. W. Spilman moved to substitute the name of F. H. Tracy of Canada for that of W. G. Moorehead.

On motion of Dr. Joseph Clark the substitute was laid on the table.

The motion to adopt prevailed, and the persons named were elected as the Lesson Committee for the ensuing six years.

The following, offered by William A. Eudaly, was adopted:

"Your Committee recommends that this Convention express by rising its very great appreciation of the arduous, distinguished and faithful services rendered by the retiring Lesson Committee, some of the members of which, at their own request, are not among the number now recommended for your favorable consideration."

Mr. W. N. Hartshorn moved "that this Convention now discharge the Nominating Committee, which has been in session nearly all the hours they have been in this beautiful city, and for this service I move a vote of thanks as big as our hearts and as loud as our voices can make it."

By common consent the time of the discharge of the committee was fixed at the close of the convention.

Dr. Frank Johnson of London addressed the convention on the "Uniform Lessons." (See page 521.)

Rev. Edwin Holt Hughes, D.D., LL.D., of San Francisco, Cal., Bishop of the Methodist Episcopal Church, gave an address on "The Coming Generation for Christ." (See page 614.)

W. J. Semelroth of Wisconsin offered the following resolution, which was adopted:

"Resolved: That the International Executive and Lesson Committees are left free to elect their own respective officers, and to fill all vacancies in their membership between the triennial conventions."

The closing address of the morning session was by M. C. Hazard, Ph.D., of Boston, whose theme was "Graded Lessons—Why They Should Be Taught." (See page 532.)

Benediction by Dr. Truett.

Saturday afternoon there were no meetings.

Seventh Session—Saturday Evening.

The session opened with Scripture reading by A. M. Locker, general secretary Minnesota Sunday-school association, and prayer by Rev. C. A. Phipps, general secretary Oregon Sunday-school Association.

R. E. Diffendorfer, New York, secretary of the Sunday-school Department Young People's Missionary Movement, with an exhibition of moving pictures, gave a view of mission work in India, China, Japan and America.

Mr. C. C. Michener, New York, general secretary Young People's Missionary Movement, told the story of the Young People's movement.

Benediction by Rev. D. Lee Aultman, of Ohio.

Eighth Session—Sunday Afternoon.

Members of the convention attended divine service in the various churches of the city during the morning hours.

In the afternoon at the Armory a temperance mass meeting was held, Justice Maclaren presiding.

After the usual devotional services, the chairman introduced Rev. P. A. Baker, D.D., Columbus, Ohio, National Superintendent of the Anti-Saloon League, who addressed the meeting on "The New Crusade Against the Saloon." (See page 479.)

Mrs. L. M. N. Stevens, Portland, Me., National President of the W. C. T. U., followed with an address on "The Two Oars of the Temperance Reform." (See page 467.)

The meeting closed with an address by Rev. Alex. Alison, D.D., New York, general secretary of the National Temperance Society, on "The Dual Problem." (See page 472.)

During the afternoon a Superintendents' Congress was held at Warren Memorial Presbyterian Church under the direction of Marion Lawrance, general secretary.

At Trinity Methodist Episcopal Church a Teachers' Congress was held, Rev. Herbert Moninger, Cincinnati, in charge.

The lecture on Japan at Union Methodist Episcopal Church was postponed on account of the illness of Dr. Hamill.

Ninth Session—Sunday Evening.

Five mass meetings were held during the evening, the general subject for discussion being: "The Sunday-school and Missions." These meetings were held at

Warren Memorial Presbyterian Church, Mr. E. K. Warren, presiding.

First Christian Church, Dr. George W. Bailey presiding.

First English Lutheran Church, Hon. N. B. Broughton presiding.

Trinity Methodist Episcopal Church, Mr. George G. Wallace presiding.

Union Methodist Episcopal Church, Hon. John R. Pepper presiding.

Additional missionary mass meetings were held as follows:

St. Mark's Episcopal Church.
Clifton Baptist Church.
The Highland Presbyterian Church.
Christ German Evangelical Church.
St. John's German Evangelical Church.
Immanuel Baptist Church.
South Louisville.
Second English Lutheran Church.
Parkland Methodist Episcopal Church.

Tenth Session—Monday Morning.

The session opened with the usual song service led by Prof. Excell. Prof. E. A. Fox, general secretary Kentucky Sunday-school Association, read the Holy Scrip-

tures, and J. A. Jackson, B.A., general secretary Ontario Sunday-school Association, led in prayer.

Mr. E. D. McCafferty, in behalf of H. J. Heinz of Pittsburg, presented a life sized portrait of Dr. John Potts to the convention.

Presentation of Dr. Potts' Portrait.

By E. D. McCafferty.

"My appearance before you this morning is in the interests of a matter which represents a little bit of sentiment. In common with all the Sunday-school friends who were acquainted with the late Dr. Potts, Mr. Heinz was a great admirer of his ability as a Sunday-school worker, of his strong personality, of his beautiful character, and of his Christian spirit, and he held in the highest appreciation his service to this Association, and, through this Association, to all of the Sunday-schools of North America; and so he deemed it a proper thing to put into the possession of this Association a memorial in the form of a portrait of Dr. Potts which could be placed on the walls of the headquarters of the Association. When this picture reaches the Association's office, I think it will have a larger significance than of a mere portrait. It certainly will be an encouragement to those who work in that office to think that the kindly face of an old friend is looking down upon them, and when trials come and when difficulties grow large it will be an inspiration to look into the strong face of that rugged and Titanic man who met difficulties and who overcame trials, and when success comes as a result of well matured plans, those who are in the office will take joy in again looking into the face of that friend, and they will remember his beautiful spirit and the charm of his life.

"In behalf of Mr. Heinz, I ask this Association to accept this portrait of the man whom Mr. Hartshorn in his beautiful appreciation has so fittingly called 'Prince in

Israel' — pastor — preacher — educator — Sunday-school worker—master of assemblies—wise counsellor—loyal friend—tireless leader of men—splendid type of a Christian gentleman.' "

The portrait alluded to was placed in front of the speaker's stand, and at the close of his remarks, Mr. McCafferty unveiled it. The convention was profoundly moved.

Judge Stites accepted the portrait in behalf of the convention, and on motion of Mr. Hamilton of Canada, a committee consisting of Messrs. Eudaly, Wallace, Engle and Lucas was appointed to draft a suitable expression of thanks of the convention to Mr. Heinz and to cable the same to him to Europe.

Profs. Excell and Gabriel sang a duet entitled: "Beautiful Isle of Somewhere." This was followed with a trio by Messrs. Excell, Gabriel and Carman, entitled, "I Am Happy in Him."

General Secretary Marion Lawrance introduced Mr. Fred A. Wells of Chicago, who made his report as treasurer. The report was referred to the Auditing Committee. (See page 173.)

The theme "Our Opportunity and How to Meet It" was taken up and discussed by Dr. George W. Bailey of Philadelphia, Pa., and Mr. E. K. Warren of Three Oaks, Mich. (see page 201), who offered the following, which was unanimously adopted:

"We recommend the observance of one Sunday in each year by every Sunday-school, to be devoted to giving information in reference to, and receiving an offering for, the organized Sunday-school work, and we instruct our Executive Committee to work towards this desirable end."

Mr. Marion Lawrance, Chicago, Ill., then led in the raising of $110,000 for the next triennium. Mr. Lawrance followed with an earnest prayer.

REPORT OF THE AUDITING COMMITTEE.

The Auditing Committee appointed on June 19 to examine the accounts of Mr. Fred A. Wells, treasurer of the International Sunday-school Association, beg leave to report that they have gone over the accounts and found everything correct, and the balance of $553.14, as reported in the triennial report.

EDWARD W. DUNHAM, Chairman.
MITCHELL CARROLL,
Auditing Committee.

Eleventh Session—Monday Afternoon.

After a short song service, Mr. C. R. Fisher, general secretary Northern California Sunday-school Association, read a Scripture lesson and Rev. E. M. Fuller, general secretary Vermont Sunday-school Association, led in prayer.

Fixing the place for holding the convention of 1911 was taken up.

Bishop William M. Bell of Berkeley, Cal., placed in nomination, San Francisco, Cal.

This nomination was seconded by the following:
H. C. Gibson, California.
W. B. Jacobs, Illinois.
Joseph Clark, Ohio.
E. K. Warren, Michigan.
C. D. Meigs, Indiana.

Rev. F. F. Fitch of Iowa placed in nomination Des Moines, Iowa.

Thomas V. Ellzey of Louisiana put in nomination New Orleans, La.

This nomination was seconded by
W. N. Wiggins, Texas.
Alf D. Mason, Tennessee.
W. D. Young, Arkansas.

A ballot was ordered. One thousand and sixty-three votes were cast, of which San Francisco received 641, New Orleans 332, and Des Moines 90. San Francisco, having received a majority of the votes cast, was declared to be the place for the holding of the convention in 1911.

On motion the choice of San Francisco was made unanimous.

Time for the Department Conferences having arrived the remainder of the afternoon program was deferred and the convention adjourned, the delegates going to the various Department Conferences.

Department Conferences.

Department Conferences were held as follows:

Missions: Theme—"Missions in the Local Sunday-school," Mr. E. K. Warren presiding, Warren Memorial Presbyterian Church.

Home Department, Mr. J. B. Greene presiding, Trinity Methodist Episcopal Church.

Temperance, Mr. J. F. Hardin presiding, Warren Memorial Presbyterian Church.

Elementary Department, Dr. Joseph Clark presiding, Broadway Methodist Episcopal Church.

Teacher Training Department, Dr. H. M. Hamill presiding, Broadway Baptist Church.

Intermediate Department, Mr. Frank L. Brown presiding, First Presbyterian Church.

Visitation Department, Mr. William Hamilton presiding, Trinity Methodist Episcopal Church.

Theological Seminaries and Pastors, Rev. George R. Merrill, D.D., presiding, Broadway Baptist Church.

Twelfth Session—Monday Evening.

After the service of song by Prof. Excell, Mr. H. C. Gibson, general secretary Southern California Sunday-school Association, read the Scripture lesson, and W. Fred

Long, general secretary Arkansas Sunday-school Association, led in prayer.

The Entertainment Committee, of which Mr. Huston Quin is chairman, was introduced to the convention.

The president read the following telegram which he had just received:

"Toronto, Ont., June 22, 1908.

"John Stites, President International Sunday-school Association, Louisville, Ky.

"Two hundred men of the Bible Class taught by your honored predecessor congratulate you and pray that God will bless you in the high position to which you have been called. GEORGE W. BUCK,

"Class President."

The chairman introduced Mr. Charles Waters of London, England, who told "The Story of the International Bible Reading Association." (See page 422.)

Dr. James E. Shepard, Durham, N. C., Field Superintendent of the Negroes, addressed the Convention on "Religious Education Among the Negroes." (See page 551.)

Profs. Excell and Gabriel sang a duet entitled "A Sinner Made Whole."

Mrs. Bryner was introduced and addressed the convention on the employment of a secretary for Temperance Department and raised the necessary $2,000 a year for three years to meet the expenses of the same.

The "Old Kentucky Home" was sung by the entire audience.

The following from Bishop John H. Vincent was received in answer to a telegram sent to him:

"Heartiest thanks for words of remembrance."

The chairman introduced Booker T. Washington, of Tuskegee, Ala., who delivered an address on "Religion in Relation to the Race Problem." (See page 554.)

Dr. Truett closed the convention with prayer.

Thirteenth Session—Tuesday Morning.

The vacant seats in the Armory this morning indicated that many of the delegates had gone home. Prof. Excell led the praise service. Dr. Roads read the Scripture lesson and Dr. Blackall led in prayer.

The chairman announced that the numbers of the program for this morning must be omitted for lack of time, and introduced Dr. W. A. Duncan, Syracuse, N. Y., chairman of the Home Department Committee and he reported his work. (See page 405.)

Rev. E. M. Sein, secretary for Mexico, reported his work. (See page 564.)

Mr. Hartshorn made some announcements, after which he introduced Rev. Aquila Lucas, secretary for the West Indies, Central and South America, and he presented his work. (See page 570.)

C. R. Blackall D.D., under the general head of "Factors and Forces Related to Sunday-school Success," spoke on "The Relation of Sunday-school Editors to the Great Movements Now in Progress." (See page 542.)

Dr. R. R. Doherty of New York, under the same general head, spoke on "Some Modern Servants of the Sunday-school." (See page 632.)

Rev. J. M. Frost, D.D., Nashville, Tenn., under same head, spoke on "Denominational Co-Operation." (See page 638.)

Dr. George P. Mains of New York, not being able to be present, sent his paper, which was ordered printed. (See page 547.)

Rev. J. A. McKamy, Nashville, Tenn., under the same head, instead of speaking to the theme "The Lesson Writers," presented his paper and asked that it be printed. (See page 537.)

During the Quiet Hour by Dr. Truett he read the following letter, which he had just received:

"God alone can help me in my anguish of soul. I fear the greatest calamity is about to come into my life. Pray for me and the dear ones that the light of the Savior's love may come into our lives. Pray, pray, is my pleading. Ask all the Christians you meet to plead for us."

[Signed.] A HELPLESS SINNER.

Dr. Truett spoke of the necessity of the New Birth and closed with the benediction.

Fourteenth Session—Tuesday Afternoon.

Praise service conducted by Prof. E. O. Excell. Selection from the Holy Scriptures read by Prof. J. M. Way, general secretary South Carolina Sunday-school Association. Prayer was offered by Rev. E. W. Halpenny, general secretary Indiana Sunday-school Association.

In the absence of Rev. Frank Johnson, London, England, the address on "The Sunday-school in Relation to Modern Life," which he was to deliver, was passed.

Rev. Robert Johnston, D.D., Montreal, delivered an address on "The Sabbath-school in Relation to National Ideals." (See page 628.)

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Philip E. Howard read the report of the Committee on Resolutions, as follows, which was adopted by a unanimous rising vote:

RESOLUTIONS ADOPTED BY THE TWELFTH INTERNATIONAL SUNDAY-SCHOOL CONVENTION, LOUISVILLE, KENTUCKY, JUNE, 18-23, 1908.

1. With profound gratitude to Almighty God, this Twelfth International Convention, meeting in Louisville, Kentucky, June 18-23, 1908, holds in remembrance the marvelous progress of the Sunday-schools of this continent during the triennium now ended. The period has

been characterized by unprecedented extension of organized Sunday-school work; by growth in departmental efficiency, illustrated by the later movements of the adult class and teacher-training work, as well as in other departments, and preëminently by the spirit of unanimity that has been fostered and disclosed by conferences, wherein leaders of widely different opinions have found common ground for united action. In all this, the International convention finds manifold cause for ever increasing gratitude, and the strong assurance of yet greater service in the coming years, in continued reliance on divine guidance.

2. This convention recognizes the supremacy of the missionary motive throughout the Word of God, and the duty and high privilege of the Sunday-school in giving adequate emphasis to this central teaching of the word. Be it therefore

Resolved: That this convention commends to its auxiliary associations, to lesson-help editors and writers, and to individual Sunday-schools, in accordance with their several opportunities, the propagation of missionary education in the Sunday-school by the organization of missionary departments, by including the theme of missions in conventions and summer schools, by missionary comment and illustrative incidents and pictures with lessons clearly missionary in content, and by a definite missionary plan of prayer for and instruction in missions in the individual school, not forgetting the encouraging of Sunday-school pupils in the consideration of the claims of the mission field on the life of the child of God.

3. We rejoice that in the providence of God, and by the power of His might, the long-time menace and bitter curse of the American people, the life-wrecking, youth-destroying saloon, is disappearing from the land, over which its blighting influence has so long prevailed. We rejoice that the millions in the Sunday-school host

here represented have had so vital a share in abolishing the accursed traffic, by the faithful education of the dominant generation in Christian principles, and in economic fact, seen in the light of these principles. We desire to urge upon Sunday-schools everywhere a consciousness of the strategic position that the Sunday-school holds in this campaign, and to commend to all such schools the most careful and thorough teaching of the Quarterly Temperance Lessons, and coöperation with other agencies in establishing habits of total abstinence and the complete abolishing of the liquor traffic.

4. We would earnestly call the attention of the teachers in our Sunday-schools to a need for due warnings in their teaching against impurity of life, both in the individual and in social relations, and we exhort them so to present the truth of God's Word upon this subject that their pupils may be led to admire and practice "whatsoever things are pure."

5. We would express our cordial approval of the world-wide and valuable International Bible Reading Association, and of that recent movement, "The Pocket Testament League," whose object is to encourage the carrying of pocket Testaments for daily reading and use in Christian work. And we would at the same time exhort those who join with either of these Bible reading and Bible using organizations, and all others who study God's Word, not to be satisfied with simply reading the Scriptures, but to commit to memory for effective use in life and work, texts and passages of special power.

6. Among the nations, the modern movement toward a peaceful adjustment of differences arising in international intercourse has made notable progress. Your Resolution Committee presents to the convention an invitation from the American Peace Society to send two or more representatives from this body to the Universal Peace Congress, to be held in London, England, from July 27 to August 1 of this year. Your committee rec-

ommends that this invitation be duly acknowledged by the secretary of the convention, and that the Honorable Mr. Justice Maclaren of Toronto, Ontario, Canada, and Mr. H. J. Heinz of Pittsburg, Pennsylvania, be commissioned by the convention to attend the Congress, and to convey to that body the greetings of this convention and our assurance of heartiest approval of the effort to establish a permanent high court of nations.

7. For the work of the World's Sunday-school Association this convention desires to ask the earnest coöperation of all Sunday-school agencies in the international field, not only in preparation for the World's Sixth Sunday-School Convention, to be held in Washington in 1910, but in the effort of the World's Association to increase Sunday-school efficiency in lands where the Sunday-school is yet in its beginning.

8. To the large number of publishing houses represented in the exhibit room, the convention extends its appreciation of their attractively arranged and enlightening exhibits of Sunday-school requisites. And to the local Committee on the Exhibit the thanks of the convention are given for exceptional convenience of arrangement and display.

9. To our Louisville hosts, one and all, official and unofficial, in the Armory and out of it, the convention extends the gratitude of guests who must have taxed, by numbers, but without intention, the generosity and patience of hosts whose courtesy and forbearance are beyond praise. We are not unmindful of the unheralded, unseen, preparatory work of the local general committee, with all their helpers, a work so often taken for granted, but now strongly impressed upon us in results unexcelled in the history of International Conventions.

10. We are indebted to the pastors and churches of this city, who have rendered possible the numerous special conferences, debtors to the noble men and women who

have brought messages to us from this platform, debtors to the splendid choir and skilled instrumentalists, and to the beloved leader of our music, E. O. Excell, for memorable services of song, debtors to the press of Louisville for its exceptionally ample and thorough reports of the convention in all its activities. And we are indebted also to those whose native politeness and eager willingness to render all needed aid have demonstrated that courtesy of officials and employees on street-car lines, on railroads, on the police force, in hotels, stores and restaurants, in the welcome by the boys at railroad stations, and in the doors and aisles of this convention, is one of the native graces of this hospitable city, and is not dead in the land.

11. To Louisville, where the spirit of hospitality reigns, this convention renders as best it may, in words that necessarily are inadequate, its heartfelt gratitude for benefits not to be forgotten.

Respectfully submitted.

ALEXANDER HENRY,
E. K. WARREN,
GEORGE R. MERRILL,
JOHN R. PEPPER,
FRANK L. BROWN,
W. M. BELL,
J. J. MACLAREN,
W. N. HARTSHORN,
PHILIP E. HOWARD,
Chairman.

Symposium: "How May Each Serve the Other?"

The first address on "The Home and the Sunday-School" was given by Mrs. M. S. Lamoreaux, Chicago, Ill. (See page 619.)

It was stated by Mr. W. A. Eudaly that by action taken by Executive Committee the Association now has two newly separated departments, viz., Adult Department and Teacher-Training Department, with a superintendent for each department.

Mr. W. C. Pearce was introduced as the superintendent of the Adult Department, and spoke briefly.

Rev. Franklin McElfresh, D.D., Ph.D., of Ohio, was introduced to the convention as the new superintendent of the Teacher-Training Department, and spoke briefly.

Duet by Messrs. Excell and Gabriel.

The second address of the symposium on "The Public School and the Sunday-School" was delivered by Hon. E. A. Jones, State Commissioner of Common Schools, Columbus, Ohio. (See page 623.)

Bishop W. M. Bell, Berkeley, California, delivered an address on "The Pastor and the Sunday-School." (See page 577.)

The closing address of the session was by Prof. Edgar Y. Mullins, D.D., Louisville, on "The Theological Seminary and the Sunday-School." (See page 582.)

Fifteenth Session—Tuesday Evening.

W. N. Hartshorn presiding. Praise service conducted by Prof. Excell. Hamilton S. Conant, general secretary Massachusetts Sunday-school Association, read a selection from the Holy Scripture, and Mr. J. H. Engle, general secretary Kansas Sunday-school Association, offered prayer.

Dr. E. Y. Mullins was introduced and made a statement as to the facilities offered by the Southern Baptist Theological Seminary, Louisville, Ky., for Sunday-school training, the same having maintained a Sunday-school chair for over two years.

Dr. Mullins introduced a resolution defining the purposes of the International Sunday-School Association and moved its adoption. Judge Stites seconded the motion and the resolutions were adopted.

C. J. Meddis, chairman of the Louisville Local Committee, was introduced and spoke briefly.

Response made by Mr. Marion Lawrance on behalf of the convention.

Mr. Huston Quin, chairman of Reception Committee, was called to the platform, introduced, and presented

with flowers, a token from the members associated with him on the committee. Mr. Quin responded briefly.

Mr. Lawrance took pledges for Japan fund and completed raising the fund of $1,000 with which to meet Mr. Heinz's conditional offer of $1,000 per year for Japan work.

Bishop W. M. Bell of California delivered an address on "The Educational Influence of the Association," and on "Impressions and Influences of the Convention." (See page 642.)

The closing service was conducted by Rev. George W. Truett, D.D., Dallas, Texas (see page 88), and the convention adjourned *sine die.*

JOSEPH CLARK, *Recording Secretary.*
E. D. MCCAFFERTY, *Assistant Secretary.*

The Publishers' Exhibit at Louisville.

Just adjoining the convention hall were hundreds of books for the Sunday-school teachers' library—on methods of teaching, the nature of the child, telling of the most approved modes of religious instruction; books of every kind on the history and study of the Bible; books for the superintendent, on the organization and grading of the school; books for the little ones, telling in simple and graphic language the stories of the Bible lesson quarterlies for all ages, a hundred different issues from half a hundred houses conforming to the International Lessons, a dozen complete independent systems of study from the Primary Department to the Adult Bible Class, represented the best thought of those who have made this a lifework. There were beautiful pictures to go with the lessons, original drawings, famous paintings, all intended to recreate in imagination the familiar Bible stories. For the same purpose were hundreds of Biblical objects, showing, it may be, specimens

of ores used in the building of the Temple, a cross-section of olive wood with a pressed spray of its blossoms, facsimiles of ancient Hebrew manuscripts, etc.

There were suggestions showing how manual work is being brought more and more into the Sunday-school; how the sand table may be effectively used to illustrate the lesson story or to make relief maps of Bible lands; how models of the tabernacle and camp of Israel, of Oriental houses and sheepfolds, may be set up or taken apart, or modeled in sand, giving self-expression for restless little fingers.

There were bright banners to reward classes for the best attendance and the largest collections; for the individual boys and girls there were gold and silver stars, pins, celluloid buttons bearing designs in colors of some wild flowers from the Holy Land, or reproducing scenes from the life of Christ. Hymn-boards, rolls of honor, blackboards, and maps of every kind, were brought together for the assistance of the teachers and officers, postcards and souvenirs, stars and anchors printed in colors, celluloid bookmarks with appropriate mottoes, a thousand valuable helps and devices for observing rally day, children's day, picnic day, Easter and Christmas.

The business end of the Sunday-school was represented by every known system and form for recording attendance and collections, library cards, attendance rolls, etc. There were cradle rolls, reception and birthday cards and promotion certificates, Home Department quarterlies, collection envelopes, visitors' report cards, and blanks of every kind and description.

Truly, everything for the Sunday-school worker, everything to make the Sunday-school a success was there. All who wished to keep abreast of the newest thought and methods in the Sunday-school world, who would take back to their schools suggestions which will give to it new life, spent as much time as possible at the Publishers' Exhibit.

The Publishers of Sunday-School Literature Who Made an Exhibit at the Convention.

American Baptist Publication Society, Philadelphia, Penn.
American Tissot Society, New York City.
Baptist Book Concern, Louisville, Ky.
Bible Study Publishing Co., Boston, Mass.
California State Sunday-school Association, San Francisco, Cal.
Christian Publishing Co., St. Louis, Mo.
C. T. Dearing, Louisville, Ky.
David C. Cook Co., Chicago, Ill.
Evans Sunday-school Specialty Manufacturing Co., Philadelphia, Penn.
Filmore Bros., Publishers, Cincinnati, Ohio.
Free Methodist Publishing House, Chicago, Ill.
Goodenough & Woglom Co., New York, N. Y.
Hall-Mack Company, Chicago, Ill.
Hammond Publishing Co., Milwaukee, Wis.
J. W. Miller, Jacksonville, Ill.
Lutheran Publishing Society, Philadelphia, Penn.
Manual Work, Miss Eugenia McCullough, Louisville, Ky.
Methodist Publishing House, Nashville, Tenn.
Mrs. Zillah Foster Stevens, Alton, Ill.
M. S. Littlefield, 364 75th Street, Brooklyn, N. Y.
Pentecostal Publishing Co., Louisville, Ky.
Presbyterian Board of Publication, Philadelphia, Penn.
Presbyterian Committee of Publication, Richmond, Va.
Providence Lithograph Company, Providence, R. I.
Sunday School Times, Philadelphia, Penn.
The American Sunday-school Union, Philadelphia, Penn.
The Chicago University Press, Chicago, Ill.
The Heidelberg Press, Philadelphia, Penn.
The Lorenz Publishing Co., Dayton, Ohio.
The Perry Picture Company, Malden, Mass.
United Brethren Publishing Company, Dayton, Ohio.
W. A. Wilde & Co., Boston, Mass.
International Sunday-school Association, Hartford Bldg., Chicago, Ill.
Western Methodist Book Concern, Cincinnati, Ohio.
Wm. H. Dietz, Chicago, Ill.
World's Sunday-school Supply Co., Detroit, Mich.
Young People's Missionary Movement.

The exhibits at the International Sunday-School Convention at Louisville was the greatest Sunday-school educational privilege I have ever had. This in itself was well worth all it cost anyone to attend. Equal in importance with the exhibits, were the conferences and congresses.—*Herbert Moninger, Cincinnati, Ohio.*

The Louisville Convention excelled in the spirit of unity; in definiteness of aim; in the things done. The adoption of the Graded Lesson System, and the absolute unanimity with which it was adopted, will alone make it one of the great historic conventions.—*Rev. B. B. Tyler, Denver, Colo.*

Talk about "Revelations," to the listening ear and the observant eye, the Louisville Convention was "a sure enough" one!—*C. D. Meigs, Indianapolis, Ind.*

The convention was great in its outlook over the world, in its having consciousness of a great mission and great power from God to fulfill it, and a purpose in keeping with this consciousness was manifest throughout the proceedings.—*E. Y. Mullins, Louisville, Ky.*

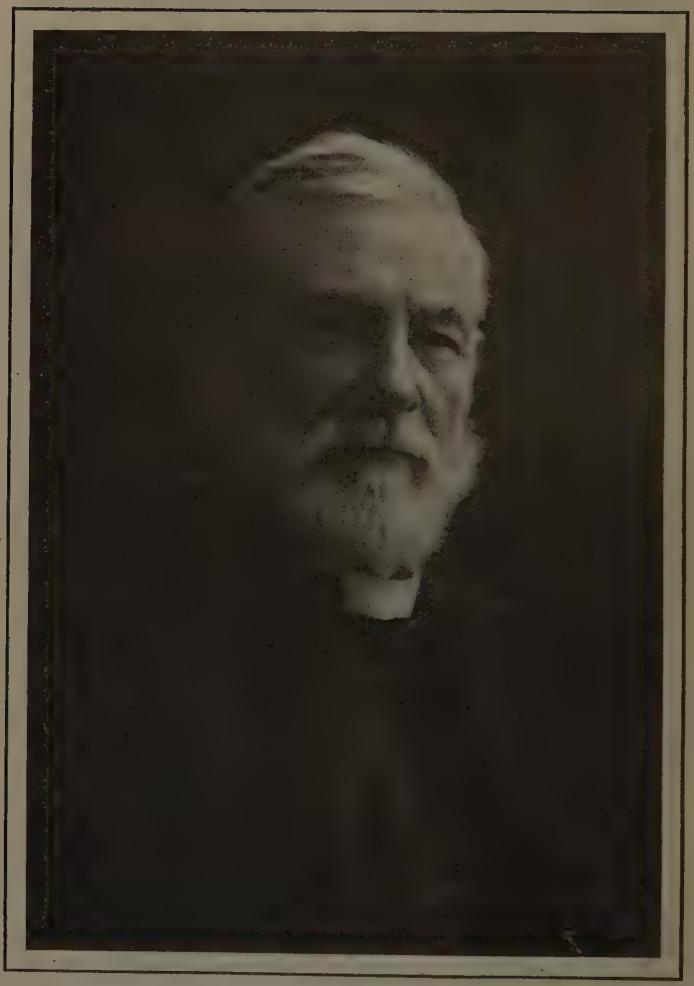
Surely the Bible is the Word of God! What other book could have sustained the interest of the vast convention in tropical heat, have annihiliated distance, and have made the spending of time and labor and substance a delight.—*Frank Johnson, Editor London, England, Sunday-school Chronicle and Christian Outlook.*

The distinctive feature of the convention was its adoption of the policy of having an International Graded Lesson System besides the Uniform Lesson System—marking an era in the history of the work.—*W. Douglas MacKenzie, Hartford, Conn.*

Magnificent in conception, broad in sympathy and fraternity, loyal to the Book, to the child, and the evangelistic passion; inspiring, instructive, militant and prophetic. —*Bishop Wm. M. Bell, San Francisco, Cal.*

At Louisville, organized Sunday-school work in North America found itself.—*John A. McKamy, Nashville, Tenn.*

No thoughtful man could be present at the convention without realizing the magnitude and importance of Sunday-school work, and without acknowledging that it formed a ground for thanksgiving, a reminder of responsibility, and a summons and incentive to fresh exertions.—*Wm. Patrick, Manitoba College, Winnipeg, Man.*



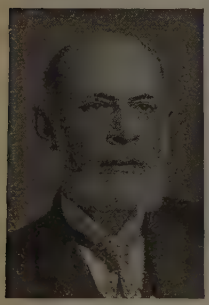
Rev. JOHN POTTS, D.D., L.L.D.
Chairman International Lesson Committee, Entered into Rest, October 16, 1907

DR. JOHN POTTS MEMORIAL.

The Lesson Committee Chairman.

REV. A. F. SCHAUFFLER, D.D., NEW YORK, SECRETARY OF THE INTERNATIONAL LESSON COMMITTEE.

A SMALL body of men, fifteen in number, elected by the International Sunday-school Association, meets once a year for a specific purpose. The meeting lasts for two or three days and has three sessions each day. The result is the production of a piece of paper with printed material on it of small size. It would seem great labor for small results, but this small piece of paper guides the study of God's Word of millions from Sunday to Sunday. This paper guides the production of lessons in English and German, in French and Italian, in Spanish and Bulgarian, in Arabic and Greek, in Chinese and Korean, in Japanese and Syriac, and in India in forty different dialects. At the head of the table where this committee has met for the last eleven years the Rev. John Potts, D.D., sat as chairman. He had been a member of that committee many years before he was elected chairman, and since 1896 he has presided over our deliberations. As secretary it has been delegated to me to say a few words in appreciation of his life and labor as a member of the Lesson Committee.



Dr. Schauffler.

I desire to say that we looked upon him as our honored and our beloved Chairman. Honored and beloved do not mean the same thing, for you sometimes honor a per-

son whom you find it difficult to love, and you sometimes love a person whom you find it hard to honor. There are some whom it is easy to honor, and easier to love. Among those stood Dr. Potts, preëminent. We think of him and honor him as a man loyal to the Word of God, as a man of strong opinions concerning things pertaining to divine truth and the divine life. We think of him and honor him for his strength of opinion and his clearness of judgment, but with that we love to think of him as the kindly and courteous and forbearing Christian gentleman that he always was. Dr. Potts was large in body, but he was larger in mind, and still larger in heart, and in body and mind and heart he presided over our deliberations, guided us in our difficulties, and breathed over and through the whole Lesson Committee his large and loyal and Christ-like spirit.

Dr. John Potts passed to his rest and reward on October 16, 1907. We have lost a kindly and wise leader, a beloved and trusted friend, and a Christ-like saint; and when he passed away we, in common with many others, felt inclined to say, "Know ye not that a prince and a leader hath passed away this day?"

We lay our tribute of honor and affection at the feet of Dr. John Potts, and pray that we may emulate his example and follow in his Christ-like life.

Rev. John Potts, D.D., LL.D.

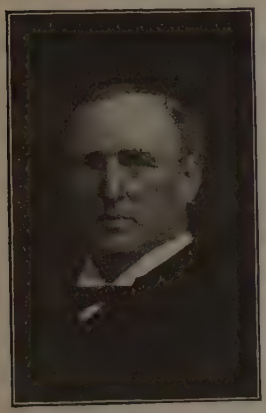
"Prince in Israel," Pastor, Preacher, Educator, Sunday-School Worker, Master of Assemblies, Wise Counsellor, Loyal Friend, Tireless Leader of Men, Splendid Type of a Christian Gentleman. Member International Lesson Committee, 1878-1907; Chairman, 1896-1907. Secretary Board of Education of the Methodist Church of Canada. Born in Ireland, May 3, 1838; "At Rest," October 16. 1907.

"Rich in experience that angels might covet,
Rich in the faith that grows with the years."

The Loved Son of Canada.

Rev. A. C. Crews, D.D., Toronto, Ontario, Sunday-School Secretary of the Methodist Church of Canada.

A short time before his death Dr. Potts said to a friend, "If I have any desire to be remembered in my life work it is in connection with my relation to the Sunday-school."



From his boyhood he was enthusiastic in the temperance cause; the Bible Society found in him a powerful advocate; he was president of the Lord's Day Alliance; he was actively engaged in a number of great charitable institutions, and the leading spirit in launching and carrying forward to a triumphant success the Twentieth Century Thanksgiving Fund; he lifted the University of his church to a position of assured prosperity. In addition to all this he had a world-wide reputation as a preacher, and yet he declared that he preferred to be specially remembered because of his association with the Sunday-school work of America. In view of this it is eminently fitting that a memorial service for this great man should be held on the first day of this International Sunday-School Convention.

A little more than fifty years ago John Potts came to Canada from Ireland, a lad of seventeen, and took a position as a clerk in a business house.

At the age of nineteen he began to preach, and almost from the first occupied the leading pulpits, attracting immense congregations, and capturing the affections of the people.

Several times during his ministry he received flattering offers of positions in other countries with attractive emoluments. To all of them he answered, "I dwell among my own people."

Of great stature, striking personality, and impressive bearing, he had the physical advantages which give distinction. He had a powerful and melodious voice which enabled him to make himself heard with ease. His preaching was characterized by loyalty to the Scriptures, simplicity, forcefulness, and a magnetism which never failed to secure and retain attention.

His sermons laid hold upon his hearers because it was evident that he declared to others truth which had already taken possession of himself.

Dr. Potts was not only a great preacher but he was a great man. It was the man behind the sermon that made his words so effective.

By his cheery optimism he encouraged many a fainting soul, by his warm-hearted sympathy he helped to heal the wounds of many an aching bosom.

His character was such that he exercised a marvelous influence over men, and his opinions on any question always carried great weight.

No labor was too onerous for him to undertake if the cause of righteousness could be advanced, and his activity in all good enterprises was so tireless that, as one of his admirers remarked, "a considerable part of eternity will not be too long a rest."

In spite of his prominence, he was very modest, and there was about him no ostentation.

Dr. Potts had wonderful power in prayer. When he prayed at the family altar, or in the great congregation, heaven and earth came close together, and the hearts of the people were "strangely warmed."

A striking feature of Dr. Potts' character was his catholicity of spirit. He had strong convictions of his own, yet was most tolerant of the opinions of others.

He could work side by side, and shoulder to shoulder, in any good cause with men of totally different creed from his own.

While he was a pillar of Methodism, his sympathies were not limited to his own denomination, but in a peculiar sense he belonged to all the churches.

He was conservative but enterprising, cautious but bold; respectful of the past, confident of the future.

It was not generally known that our brother fought against disease for twenty years, with heroic courage, and frequently stood in the pulpit when he should have been in his bed. Toward the close of his career there was feebleness in his step but strength in his hopefulness. There was snow on his head but sunshine in his eye, cordiality in his hand grasp, fire in his heart, and eloquence still upon the tongue.

One of his addresses, perhaps the one that he delivered most frequently, was entitled: "Is the Sunday-School Worth What It Costs?" You can easily imagine how he would answer that question, but perhaps you may be interested in hearing some of his general conclusions:

1. The Sunday-school is worth what it costs in its educational value.

2. The Sunday-school is worth what it costs in the supreme place which it accords to the Bible.

3. The Sunday-school is worth what it costs because of the literature which it produces and disseminates.

4. The Sunday-school is worth what it has cost because it is one of the greatest agencies for enlarging the kingdom of God.

5. It is worth what it costs in its gift of workers to the church.

Concerning the future of the Sunday-school Dr. Potts was in the highest degree optimistic.

It was a favorite saying with him, "The Sunday-school must keep time to the music of the twentieth century."

He looked forward to better facilities, better skilled labor, better spiritual fitness, larger faith and hope, and more glorious results.

Let us who have the privilege of meeting here today consecrate ourselves to the realization of the noble ideals to which our sainted brother gave his life.

The Cosmopolitan Gentleman.

PROF. H. M. HAMILL, D. D., NASHVILLE, TENN., SUPERINTENDENT OF TEACHER-TRAINING WORK OF THE METHODIST EPISCOPAL CHURCH SOUTH, AND CHAIRMAN OF THE COMMITTEE ON EDUCATION.

CUVIER, the French scientist, reminds us of the resemblances between certain types of men and brutes. So are there singular likenesses between men and the lands out of which they spring. One man brings you a vision of the roses and fields of old England, or of the pines and granite rocks of New England. Some have come to this convention bearing the freshness and the breeziness of the great West, the rustle of the cornfields of the Middle West is the mark that nature gives to others. With some there comes the fragrance of jasmine and magnolia from the Southland. Few men are free from provincial speech or habit that mark the particular section from which they sprang; and fewer still overcome birth and heredity and rise to cosmopolitan stature. Though Jesus of Nazareth was a Jew and his life was bounded by a mean province and by the conceit of a people who counted all others barbarians, yet this car-

Dr. Hamill.

penter's son, unsupported by social position or wealth or family, a reformer and revolutionist, has for twenty centuries held the mighty role of the world's one true and perfect gentleman. There is a Japanese proverb spoken of the truly great which says, "In his shadow I too become great." Therefore are there men, all too few, who stand in the eternal shadow of that great Gentleman of Holy Writ until they too come surely into the likeness of the image of the Son of God.

Some men are cosmopolitan by nature, others by grace; and some, as the inheritors of both, rise to the dignity of world-wide catholicism. It was eminently so with our departed brother. The moment Lincoln died one at his bedside exclaimed, "Thus passes he forever to his place among the immortals." True; yet the stamp of the immortal was already upon the matchless words and deeds of the great American commoner. Death did not and does not bring place among the immortals. Life, not death, is the test of greatness.

Dr. Potts was cosmopolitan in stature. A great, strong body underlay his greatness of mind and soul. Here and there are men of insignificant bodily aspect of whom nature makes exception. Napoleon, Burns, Agassiz, Alexander Stephens are exceptions to the rule that little souls are cast in little molds. But our leader had in himself physically the grace and strength of both the old and the New World. The big body and bones of the typical Englishman, the grace of action combined with the aggressiveness and virility of the American, reinforced by the splendid optimism of Ireland, out of which he originally came—all these made him a marked figure, an easy cosmopolitan as he towered above us like Saul among his brethren.

Besides this, he was an intellectual cosmopolitan, with something of the fineness of two great nations in his mental fiber. He was never what the world calls a "smart" or brilliant man. With Dr. Potts there was a

singular self-poise of intellectual power. He was not a speaker of platitudes or maker of fine phrases. He was master of a simple, sinewy Saxon, which had come to him from familiar study of the great writers of his own country and from experience in the school of the common people, with whom he was always at home. Quick to see in him the broad mind and loving sympathy of the cosmopolitan gentleman, the hearts of these plain people were always responsive to his words.

Dr. Potts was a cosmopolitan socially, and displayed the graces of the world-gentleman in every station and company. He was not heir to wealth or culture; yet I have rarely known a man so able to maintain the conventions of good breeding among all ranks and classes. While he did not court popularity, and despised the cheap devices that sometimes lead to it, yet he won popularity in its highest and best sense and used it to the glory of God. He made many friends; he was all things to all men that thereby he might save some; but he sought friends and favor only that he might use them for his Master's sake.

But, after all, what is greatness of body, or mind, or social quality, or culture, or high position? How little it counts in this hour of memory of the man who for twelve years led the host of devoted students of the Book of God! There is one supreme qualification, infinitely beyond all others, and that is of heart rather than head, of the lover more than the statesman or scientist, of the big heart rather than the big brain. Great geniuses come and go like the meteor's flash. The shining of the serene planet gives place for the moment to the dazzling meteor, and ten thousand eyes are turned towards its erratic pathway in the skies. But when the moment is passed the meteor is forgotten, and the star shines on enduringly. John Potts belongs to the galaxy of fixed stars that shall shine forever out of our International sky. Moody, Paxson, Whittle, Bliss, Reynolds, Chidlaw, Jacobs, John Potts—may these be our heavenly examples and moni-

tors! Fame stands, with silver trumpet, where statesmen and soldiers and poets are to be seen, and loudly blows her blast when the laurel wreath is put upon their waiting brows. But in the presence of men like *our* great leaders, she hangs her head rebuked, and the trumpet falls from her nerveless hand as the spirits of the true gentlemen of God are passing by.

Convention Impressions.

The Louisville convention was a mountain top of vision and inspiration. The delegates were filled with thanksgiving and joy as they saw the progress that had been made, and with new enthusiasm they entered upon the journey of the next triennium.—*Alex. Henry, D.D., Philadelphia, Pa.*

Your Louisville convention was great. It was not only inspirational but very instructive, and showed the strong grip the Sunday-school work is having upon the people generally, and the church specifically, throughout this country—*P. A. Baker, Supt. Anti-Saloon League, Columbus, Ohio.*

Earnest purposes, open minds, high aims, magnificent opportunities, immense resources in men and immeasurable resources in God, coming into clear vision of definite service for the Kingdom.—*Henry F. Cope, Gen. Sec. The Religious Education Ass'n, Chicago, Ill.*

The International Sunday-school Association is a spiritual dynamo, its hidden but *all* pervading power is the *Holy Spirit;* and the Louisville Convention is the lubricator that will regulate the bearings until San Francisco, nineteen hundred and eleven.—*A. M. Fraser, Indian Head, Saskatchewan.*

The Louisville convention impressed me by its noble discontent, its responsiveness to whatever promised better work, its endeavor to enroll adults in Bible study and teachers in teacher training, its realization of the Sunday-school opportunity, its optimism, its emphasis on service, its exaltation of Jesus.—*C. S. Albert, Philadelphia, Pa.*

The earnestness, enthusiasm and missionary spirit of the convention were striking features, but the unanimity of purpose to give to the millions who receive instruction in the Sunday-school the best lessons and the best methods that can be offered was the crowning achievement, and a plain evidence of the leading of the Holy Spirit.—*John S. Stahr, Lancaster, Pa.*

As I stood before that great audience on Monday evening, I was greatly impressed with the thought that so many thousands had gathered, under such trying atmospheric conditions, from pure love of, and enthusiasm for, the Sunday-school.—*Charles Waters, London, Eng.*

A great convention in numbers and enthusiasm, in generosity and responsiveness, whose courteous reception will never be forgotten by the British delegates, of whom I had the honor to be one.—*Rev. Alfred Rowland, London, England.*

It will rank as magnificent, recording largest triennial results, making still larger future provision, and characterized also by great brotherly kindness, delightful fellowship and an inspired optimism.—*W. Hamilton, Toronto, Ontario.*

Through its stress upon training for the teachers' graded lessons for the pupils, and evangelism as the heart of all, the Louisville convention has prepared the way for the greatest epoch in Sunday-school history.—*Mrs. M. S. Lamoreaux, Chicago, Ill.*

In net results the Louisville convention was the greatest, in my opinion, of any International Sunday-school Convention ever held.—*E. K. Warren, Three Oaks, Mich.*

DEVOTIONAL SERVICES.

CONDUCTED BY REV. GEORGE W. TRUETT, D.D., PASTOR FIRST BAPTIST CHURCH, DALLAS, TEX.

Preparation Service.

(The Scripture read was Luke 9, verses 57 to 62.) Following this impressive memorial service, there comes to us that inscription in Westminster Abbey, to the memory of John Wesley: "God buries the workmen, but the work goes on." The effect of every great and good life should be its reproduction in other lives.

Dr. Truett.

The highest possible gift one can make to God is to give Him a life. The first need of Christ's cause is lives wholly given unto the service of God. The most reforming and powerful force in the world is a life. How much poorer the world would have been if Paul had never lived, if Esther had died an infant, if Bunyan had kept on in sin. God told Abraham that ten righteous men could save Sodom. One Savonarola turned the tides of corruption in Florence by the very might of his righteous life, so that her people, high and low, were led to repentance.

The present pressing, preëminent need is that we shall really live for Christ. It is not so much that we shall give Him something we have, but that we shall give Him ourselves.

Paul's master-passion, his all-absorbing aim and effort, are thus expressed: "For me to live is for Christ to live over again." These great words from the Book point the path that our feet should walk: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The crux of the whole matter of worthily living the Christian life is that we shall give our lives to Jesus Christ. That means the submergence of self, and that in all things in our lives Christ shall have the preëminence. Is it not just here that our chief failures come? May we not here discover the state of our spiritual health and measure our power to glorify God? A thousand minor questions are settled in the Christian life when this one is settled: Do I give myself to Jesus Christ, that in all things I may live for Him?

All saving power is sacrificial. Never was there a sublimer truth hidden beneath a sneer, than that spoken by Jesus' enemies while He was dying on the cross: "He saved others; Himself He cannot save." Life's universal law of progress is the giving of life for life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." What follows when we give ourselves wholly unto Christ? Then we can pray. Then do we put away that which displeases Him. Then are we humble, and teachable, and responsive, and obedient, and powerful.

We have come to an epochal occasion in our lives. How do we come? With what motive? In what state of mind and heart? It is an hour for the keenest and most honest searching of heart. Everyone who comes to this convention will either help or hinder it. It is a thought to sober us and bring us to our knees. Here, on the threshold of this convention, let us pause and search our hearts and pray. What is our supreme need for this convention? Great preparation has been made for it, a great programme arranged, great crowds will

come. I do not minify nor underestimate these, but I hasten to say, with all my heart, that the sessions of this convention will be but as the sounding brass and the tinkling cymbal, if they lack the guidance and favor of the Spirit of God.

Assembled here, with one accord,
Calmly we wait the promised grace,
The purchase of our dying Lord;
Come, Holy Ghost, and fill the place.

And He will come and fill this place, if we will make ready for His coming. That means that our hearts must be sensitive to His every whisper. Hearts can become deaf as well as ears.

Will we have the spirit of humility in this convention? No door is open to the secrets of Christ's kingdom, to the man not willing to bow, to bend, to incline the ear. Does not this fact explain why the child is the type of the kingdom of heaven? The child is teachable, tractable, susceptible, obedient and not proud nor self-opinionated nor self-assertive. Here is the principle of divine guidance. The man who would learn from God must stoop in this convention to learn the secrets of Jesus.

Will we have the spirit of expectancy? Great days are upon us, with colossal opportunities and responsibilities. But we have a great God. Can we believingly ask Him for great things? Will we heed the saying: "Do not pray for tasks equal to your powers, but pray for powers equal to your tasks"?

Will we be obedient to heavenly visions if God will give them? Disobedience shuts the door to the light and blessing of God. Obedience ever opens that door wider. Will we have eyes in this meeting for Jesus only? In the long ago a prince led an insurrection against his country and thereby legally forfeited his life. The prince

was captured, and his son, with their wives and children, and brought before the ruler whose authority had been despised. Looking upon the prince, the ruler asked him what he would give to be free. "The half of my possessions," he quickly answered. Again the ruler asked him what he would give that his children might be free. "The other half of my possessions," he quickly answered. And, once again, the ruler, looking upon the prince's wife, asked him what he would give that she might be free. Quick as the lightning's flash the prince replied, "My life." Do you not guess the result? So touched was the ruler's heart that he released them all. One day thereafter, when the pardoned family discussed among themselves their arraignment before the offended ruler, his magnanimity in setting them free, the glory of his palace and related things, the wife was silent. When the husband asked her what she thought of the wonderful look on the ruler's face that day when he set them free, her reply was that she did not see his face at all. "How could that be?" the husband in amazement asked. "Oh," said the wife, "I had eyes for none that day but for the man who was offering to give his life to save me." O brothers and sisters, in that sentiment let us give ourselves to every session and duty of this convention. Through all this meeting may every other vision be displaced by the glorious vision of Jesus—of Jesus only.

It was the "Pentecost" of organized Sunday-school work, when the denominations were "all with one accord in one place"—glorious day towards which the Sunday-school world has been looking for thirty-five years—harbinger of the speedy winning of the world to Jesus Christ.—*Dr. Joseph Clark, Columbus, Ohio.*

The Louisville convention did more needed work along advanced lines and in a heartier and more unanimous way than any convention before it.—*H. M. Hamill, Nashville, Tenn.*

We Would See Jesus.

THE age-long cry of the human race has been for the revelation of a personal God, able and willing to forgive human sin, and to give rest to the human conscience. From the days of Job, and before, man's cry has been: "Oh that I knew where I might find Him, that I might come even to his seat." Plato voiced such cry when he said: "We look for a God, or a God-inspired man, who will show us our duty and take away the darkness from our eyes." Through long generations of Jewish history there thrilled the longing and was voiced the prophetic hope of a coming Messiah, able and willing to meet man's deepest needs. In the fullness of time He came, and the fame of His words and deeds soon filled the land. A great feast was had in Jerusalem, and along with the thousands who attended it, came some Greeks, whose cry also was, "We would see Jesus." That was the first voice from the outside world that gave a hint of the awakening of its sleeping conscience to the fact that Jesus was to be the Savior and Sovereign over the Gentiles as well as the Jewish world.

Marvelous was the impression made upon Jesus by that outside cry. It came at an hour when His work seemed ready to fall; but from that hour there was a new tone of triumph in His words. No more do we hear His plaintive cry over unbelieving Jerusalem; but His thoughts are bravely turned toward Calvary, and His victorious shout is: "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth fruit." He speaks again: "Now is my soul troubled; and what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name." There came then a voice from heaven saying, "I have glo-

rified it and will glorify it again." His heart thrills with the sense of His glorious mission, and He speaks again: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

In the cry of those Greeks, Jesus heard the cry of the whole world, for one able and willing to redeem from sin. With prophetic ken, he caught the vision of that day when the rites and superstitions of every false religion would be repudiated, when the oracles of every heathen deity would be known to be dumb, when their every altar would be deserted, and when from every nation, kindred, tribe and tongue a multitude which no man can number would bow before Him, every tongue confessing Him as Savior and Lord, to the glory of God the Father.

This convention, charged with vast possibilities, from whose sessions energies are to be released the reach of which will go everywhere, does well to have for its motto the sublime, simple words, "We would see Jesus." From all other voices we need to turn away that we may catch that all authoritative word of God: "This is my beloved Son, in whom I am well pleased; hear ye him."

Two simple questions suggested by the convention motto we may well consider this evening: Why would we see Jesus? How may we see Him?

Why Would We See Jesus?

We may well wish to see Him because of what He was and is in His own personality. He was both God and man, the God-man in one personality. Never did hyphen mean so much as here, the God-man. It both joins and divides. It marks distinction and yet unity. Jesus was as really God as though He were never man, and as really man as though He were never God.

In the study of Jesus, we need always to begin with

His humanity. That is where the early disciples began, and that is the rational order. A proper conception of His humanity must be the basis for a proper understanding of His divine nature and work.

In these days, men sometimes tell us of their difficulties concerning the deity of Jesus. In the earlier days, unbelief made its stoutest assaults upon His humanity. The earliest heresies were gnostic heresies that denied that Jesus was really a man. One set of gnostics held that the body of Jesus did not belong essentially to His nature, but that the Messiah descended upon Him at His baptism and left Him before His death. Another set held that His body was but an illusion, a veneer of human nature, with Godhood hidden behind the face of a man. And still another set held that His body was a body from heaven, having nothing in common with earth.

Against all such theories, the title which Jesus chose for Himself attests His true and real humanity. "He took not on him the form of angels; but he took on him the seed of Abraham." He was a vital part of the race that He came to save. He had a human mother and a human birth. He grew as did others, in wisdom and in stature. His feelings and needs were as those of other men. He was weary and hungry and thirsty. He craved human companionship and sympathy. He was "a man of sorrows and acquainted with grief." "Wherefore, in all things, it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people."

This brings Him near to us. When the George Stephenson Centenary was celebrated, in Newcastle-on-Tyne, in the procession representing divers crafts and trades, there marched a little group of colliers from Wylam, Stephenson's birthplace, carrying in front of them a banner on which were these words, "He was one of

us." When we see Jesus as a man, our hearts joyfully say, "He was one of us." "He is not ashamed to call them brethren." Many are the titles which Jesus has for his adorable self, some of them transcendently lofty and majestic. He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. But this title which He chose for Himself puts Him by our side: "The Son of man." "He was one of us."

Behold Him, not "a Son of man," but "the Son of man," for all humanity was summed up in Him. He was the one perfect, ideal, complete man. "Which of you convinceth me of sin?" was and is His challenge. "I find no fault in Him," was and is the universal testimony of His friends and foes. In Himself Jesus combines all those gracious qualities that abode severally in His people. If we would look for the highest example of meekness, we would not look to Moses, but to Jesus, who was "meek and lowly in heart." For the highest example of patience, we would not look to Job, but to Jesus, "who, when He was reviled, reviled not again." For the highest example of wisdom, we would not look to Solomon, but to Jesus, "who spake as never man spake." For the highest example of consuming pity, we would not look to weeping Jeremiah, but to Jesus as He weeps over Jerusalem. For the highest example of soul-absorbing zeal, we would not look to Paul, but to Jesus, of Whom it was said, "The zeal of thine house hath eaten me up." For the highest example of love, we would not look to John, but to Jesus, Who, while we were His enemies, loved us and gave Himself for us. All other men have but fragmentary goodness and greatness; that of Jesus is complete, perfect, wanting nothing. The searchlight of criticism has been focused on Jesus through the centuries, and yet has failed to find in Him one suggestion of sin, one ill-spoken word, one selfish deed. Men talk about not believing in miracles. What will they do

with Jesus of Nazareth? He is the preëminent miracle of all the ages. Who was that one and only perfect man? Was He not more than a man?

Do you not recall that charming essay of Hazlitt upon "Persons one would wish to have seen"? It is a story of a conversation between Charles Lamb and other brilliant friends in London. One evening when they were together, somebody proposed the topic, "Persons one would like to have seen." Many names were mentioned; among them, Sir Thomas Browne, the author of "Urnburial"; Chaucer, the father of English poetry; Dante, Pope, Dryden, Oliver Cromwell and many others. Then Charles Lamb remarked, "There is only one other person I can ever think of after this." Everybody knew to whom he referred, though all kept strangely silent. Continuing, he said: "If Shakespeare should now come into this room, we would all rise up to meet him; but if that other Person I spoke of should come into it, we would all fall down at His feet and kiss the hem of His garment." "That Person," he added, "is here! Oh that you may have the grace to fall down at His feet and kiss the hem of His garment, and say with Thomas, 'My Lord and my God!'"

The only rational solution of the humanity of Jesus is the acknowledgment of His deity. For men to laud Jesus as a great and good man, while they repudiate His deity, is to involve themselves in logical contradictions and moral inconsistencies which it is impossible either to reconcile or understand. Remember the claims that this wise and holy One makes for Himself: "I am the light of the world;" "No man cometh unto the Father but by me;" "He that hath seen me hath seen the Father;" "I and the Father are one;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If Jesus Christ be not more than a man, what must be thought of the presumption and vanity of these mighty claims? How is it that man's conscience accepts them

without protest or hesitancy? That question must forever remain an insoluble mystery, on any other premise than that Jesus was God manifest in the flesh, in whom dwells all the fullness of the Godhead bodily. From His cradle to His grave, the proofs of His Godhead were, in His own person, finding constant illustration. The shepherds came to salute Him as King, and the Magi, with their rich gifts, came from the far East to worship Him, while He was yet a tiny baby upon His mother's heart. While a lad only twelve years of age His wisdom astounded the learned doctors in the temple. As a young man, He patiently wrought at the workman's bench, teaching us how the infinite One can calmly wait, girt with the consciousness of His divine mission. When He came to prosecute His public ministry, He had only to speak the word and the winds were hushed, the storms calmed, the hungry thousands fed, the sick made well, and the dead brought back to life. He lived as none other ever lived; He died as none other ever died, and from Olivet He went back to His Father, the Consummator of history, the victorious Savior of a lost world.

"We would see Jesus," not only because of what He is in His matchless person, but also because of what He is and does for man. He is man's Savior from sin. "Thou shalt call his name JESUS, for he shall save his people from their sins." If Jesus were merely a perfect example or a matchless teacher, then He could not encompass man's deepest needs. Sin is the terrible tragedy, the intolerable yoke, in every human life. Our highest and eternal joy in seeing Jesus is in seeing Him as our Savior from sin. By His expiatory death on the cross, "the just for the unjust," Jesus answers the eternally vital question how a guilty sinner may have forgiveness and salvation and happiness here and forevermore.

It was said of Mozart that he brought angels down, and of Beethoven that he lifted mortals up. Jesus does

both and more—He is God's way to man, He is man's way to God, the true Jacob's ladder between earth and heaven.

And the glorious truth is that His gospel may be put into the crucible of human experience. Man may personally know whether Jesus can give peace to the troubled conscience, light for life's bedarkened problems, healing for earth's staggering sorrows. The world is filled with men and women who have vainly sought everywhere for peace and light and help, till they found it in Jesus. These have tested Him, and in their deepest consciousness they know, better than they know anything else, that through Him their darkness has been dispelled, their burdens lifted, their victories won. Tell me, how is it that of all the sons of men since the world began, it was never heard that a man was saved by Plato, or by Socrates, or by any one else but by Jesus Christ alone? How is it that He alone has been able really to redeem men from the fatal grip of appetite and passion and sin? There can be but one intelligent answer—any other answer is the wildest insanity—and that answer is that in Jesus Christ we have the only begotten Son of God, God of God, Light of Light, the very God of very God, the one divine and all-sufficient Savior.

Well may we wish to see Him, for, though nineteen centuries have gone since He died upon the cross, through all these centuries He has walked the earth with the tread of a conqueror; and, as Jean Paul Richter puts it, "He has lifted with His pierced hand empires off their hinges and turned the stream of centuries out of its channel. Surely, Emerson was right when he said that Jesus' name had been ploughed into the world. And Lecky, too, was right when he said that the three short years of Jesus' public ministry had done more to soften and regenerate the world than all the disquisitions of all the philosophers,

and all the exhortations of all the moralists since the world began.

How May We See Jesus?

May we see Jesus today with the eyes of the mind and heart? May we approach Him, realize Him, be conscious of His personal presence and help, even as we are conscious of the presence and help of parent or teacher, or dearest earthly friend? These are vital questions that go to the depths of our hearts. I make bold to answer them, that Jesus may be, ought to be, more real to us than is any other person in all the world. Jesus is not some mere theory, some inspiring memory, some vague personal influence; He is a Person, to be approached, to be felt, to be trusted, to be loved, to be obeyed even unto death. How may we thus see Jesus as we are daily driven by the manifold problems and duties of earthly life?

If we would see Jesus, we must make much of His Book. If we would know a person, we must understand him. Jesus cannot be seen, will not be graciously real, to the man who neglects the Bible. It is true that "the heavens declare the glory of God and the firmament showeth his handywork." But, left to nature, the Bible taken away, man cannot know of God's tenderness and love, or how to love and trust and obey Him properly. Though man might name every star that blazes in the eternal depths; though he might map the heavens and tell the constellations as his familiar friends; though he might understand the voice of the flowers; though he might catch the monologues of the mountains, the dirges of the oceans, the symphonies of the spheres; though all nature might speak to him the mighty secrets of its origin and Maker—in all this he would see only the majesty and mightiness of God. In God's hand would be the sword of justice, on His lips the words of wisdom, and around him the resplendent robe of righteousness at once man's

envy and despair. Only in the Bible may man find out the mercy of God, in the forgiveness of sins through Jesus Christ.

Other books may be read, some of them with profit; God's Book must be read, and read humbly, reverently, earnestly, continuously, if we would see much of Jesus. If you have read the life of Chinese Gordon, one of the noblest Christians of his or any other age, you discerned that the secret of that wonderful life was in the fact that he spent long hours every day in the study of the Bible. He had many books in the Soudan, but this was the testimony that he left concerning them, "I may as well part with all my books, except two, the Bible and the Concordance, so far as they contain essential knowledge." Recall the words of Andrew Jackson, as, pointing to the Bible, he said, "That Book is the rock on which our Republic rests." Theodore Parker was compelled to say of it, "It is the most fertilizing stream that ever flowed through our desert world." And even Mr. Huxley said, "It is indispensable to a sound, ethical education." Recall the words of President Grant to the Sunday-school children of America in 1876: "Hold fast to the Bible as the sheet-anchor of your principles. Bind its precepts upon your hearts, and practice them in your lives. To the New Testament we are indebted for all the progress made in our civilization in the past, and to it we must look for all our progress in the future." Since truth is the very life-blood of piety, it is a matter of infinite moment that we feel and say with John Wesley: "At any price, give me the Book of God. I have it. Here is knowledge enough for me. Let me be a man of this one book."

If we would see Jesus we must know much of secret prayer—mark you, of secret prayer. Secret prayer is the thermometer to our life of prayer. If ever we are sincere in prayer, it is when we are in secret prayer. It is then,

if ever, that we are conscious of God. Jesus said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which heareth in secret, shall reward thee openly." How much do we give ourselves to secret prayer? We go about the doing of many things, but is not secret prayer one of the things that we largely leave undone? It takes time to become spiritual, and time spent alone with God is the best spent time in all one's life. It was when Moses was alone that he was vouchsafed the sight of the bush that burned and was not consumed. It was when he was alone that God fitted him to become the deliverer of his people. It was when Jacob was alone with God that he prevailed at Jabbok, being changed from the supplanter to Israel the prince, having power to prevail with God and with men. It was when Joshua was alone that God's angel came to nerve him to battle as the successor of Moses. It was when Isaiah was alone that he had a vision of God high and lifted up, and a needed vision of self for the humbling of his heart. It was when Peter was alone that Jesus spoke to him the word of forgiveness for his wanderings. It was when Paul was alone that he was caught up in the third heaven, and heard that which it was impossible for him to speak. It was when John was alone on the Isle of Patmos that he had a vision of the golden streets, and the gates of pearl, and the throne of ineffable brightness, on which sat the all-glorious King. It was when Bunyan was alone with God in Bedford jail that he caught visions for a book which, next to the Bible, will bless the world. It was when Luther was alone with God in the Wartburg that visions were given him that set tyrants to trembling, and thrones to tottering, and brought in the mental and moral reformation of Europe. And so it is with every man who would see much of Jesus; he must be with Him much in secret prayer.

Again, if we would see Jesus, we must watch against sin. There must be absolute sincerity and thoroughness at this point. That were but hollow mockery for a man to pray for forgiveness, his own heart the while burning with hatred and festering with grudges against some fellow creature. The amputating knife of genuine repentance must be put to sin if we would hope for the smile of Jesus, and for the benefit of His blood which cleanseth from all sin. It is sin that separates between man and God. It is sin that cuts the nerve of all acceptable prayer. Sin is an insulator that turns away the currents between man and God. It is "the supplication of a righteous man that availeth much." "If I regard iniquity in my heart, the Lord will not hear me." No man who is not keenly sensitive to sin can know much or see much of Jesus. "Blessed are the pure in heart, for they shall see God"—see him here and now in daily experience. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation." Oh, what need have we for frequent and most rigid self-examination, that we may become increasingly sensitive to every approach of sin!

If we would see Jesus, we need to magnify the blessedness of Christian fellowship. The old-fashioned experience-meeting—when men and women came together just to tell, timidly though joyfully, what they felt and knew of the things of Jesus—would to God our churches had it back again! Sometimes a preacher's sermon-fires burn low, and not a text will give up its treasures, dig for them though he may. What does he do? I know one preacher who betakes himself to an old saint of God, a shoemaker far back in a little corner. "Have you time today to tell me your Christian experience?" the preacher

asks. The words have scarcely left the preacher's lips before the old man's work is put aside and he begins his joyful story. "Time to tell you my Christian experience? I am never too busy to tell you that." He begins his story of how his wild steps were checked, his sinful heart subdued, his burden lifted, his soul made joyful in Jesus Christ. He tells of years that pass, filled with tears and heavy with trial, but of Christ's sustaining comfort through them every one. He knows that all is well, all anxious care is gone, he walks and talks with Jesus, his hope grows brighter and brighter as he approaches the eternal world. He has found Him whom his soul loves. Christ is his all and in all. The preacher can go back to his study now, for sermonic fires are burning in his heart; he has seen the face of his Lord afresh. Many a timid, doubting, discouraged Christian would grow in grace and in the knowledge of Jesus, in the most glorious fashion, if Christian fellowship were made what it ought to be.

Once again, if we would see Jesus, we must be busy for Him. The indolent Christian cannot see much, or know much, of Jesus. Idleness is one of the most terrible foes to grace. It is the running stream that is the healthy stream. The stagnant pond breeds mosquitoes and malaria and death. Doubt, unbelief, despondency, are all cut to pieces by activity. It is the man who does Christ's will unto whom is revealed His doctrine. Once, when a minister had concluded his sermon on the Sabbath morning, and the people were sent away, into the minister's study came a lad with most serious face. "Minister, when is the next business meeting of the church?" asked the lad. "Next Wednesday evening, but why do you ask, my lad?" rejoined the minister. It was a sad reply that the lad made. It was to the effect that he had been long in doubt about his religious state. Once he thought that all was well, and then the worship and service of God gave him unalloyed delight. For months he

had been in doubt about it all, and while he thus doubted he ceased from work. Now his mind is fixed. The church must blot him from her roll. He had been mistaken, he insisted; he had never been a Christian. The minister listened to it all, while his heart beat with tenderest pity for the lad. "It is a most serious hour for you, my lad," the minister said. "Will you do me a favor this afternoon?" the minister further said. "I will, with pleasure," said the lad; "tell me at once what you would have me do." "Go for a visit this afternoon to the old blind man," whose name he called, "and read to him several chapters from the word of God." The lad is pale; how can he do it? what should he read? The minister tells him what to read, and asks that again at seven that day he join him in the study and tell how went his visit. The day goes by. At seven the minister is waiting eagerly in his study for the lad. The lad is at the door. There are tears upon his face. He is alternately sobbing and laughing, like a little child. What does it mean? His words explain: "Say not a word about my giving up the church—about my doubts and fears. When I read to the old blind man he became so happy that he shouted for joy, and I think I shouted too. Oh, minister, I have learned my lesson—henceforth I will be busy for my Lord." Yes, if we would see Jesus much, we must be busy for Him.

And still again, if we would see Jesus as we ought and as we may, we must give ourselves completely to His guidance and government. Jesus will be Lord of all, or He will not be Lord at all. The reason why so many people get so little out of their religion is because they put so little into it. If men would see Jesus, to the deepest joy of their hearts, and from Him have the noblest victories in their lives, then they must pay the requisite price.

Here, then, is the vital question for us. Will we pay

the price to see Jesus as we need to see Him, as He would have us see Him? Are we willing to live for Him, to put Him first, to do His will, be what it may, lead where it will? The Christ-centered life will mount higher and higher in its visions of Jesus, and will more and more exult in the victory that overcomes the world.

Oh, men and women of God, if we will pay the price we may daily see Jesus—may know that he walks with us, and lives in us, our certain help for every day and duty of earth. And, thus seeing Him and serving Him, brighter and better shall be all our days, even unto that blissful day when we shall pass through the gates of the celestial city, where we shall be "like him, for we shall see him as he is."

Arise, Let Us Go Hence.

It is not easy to say the last word; what shall it be? Ought it not to be, first, a profoundly grateful word? It is no small task for any city to handle so large a convention, and yet Louisville has handled it in that noble fashion, the memory of which shall come back to us like a sweet breath of the morning. O, how grateful we are to this good city! Our most profoundly grateful expressions are due in acknowledgment of the wonderful mercy, goodness and blessing of God upon these assembled thousands for almost a week? "O give thanks unto the Lord, for he is good, for his mercy endureth forever." Do you not recall that scene in the upper room in Jerusalem when One with pale face looked upon His disciples and spoke to them that memorable fourteenth chapter of John? Do you remember how He poured out His matchless words of wisdom and love to those beaten, driven and bewildered disciples, and when He had finished, like a warrior facing a battle already

imminent, He rose and with glorious confidence said, "Arise, let us go hence." Could we have for the last moments of this Convention a more suggestive word than that word of our ascending King, "Arise, let us go hence"? And what of that word?

First, it is a call to obedience. Visions many and splendid have we had in this great gathering; will we be disobedient to these heavenly visions? Is not the very core-principle of Christianity that we obey the Lord Jesus Christ? These heroic words of our Savior and King are a bugle call to us to give Christ Jesus ourselves, our best, our all without any regard to the difficulties or the consequences to ourselves.

Jesus spoke these great words to Himself and to His disciples only a few hours from the loneliness and the heartbreaking in Gethsemane, and only a few hours more from the unutterable agonies of Calvary, and yet with all glorious confidence and heroism He said to Himself and to his bewildered disciples, "Arise, let us go hence." We go from this Convention to meet difficulties many, and tasks large, and problems that shall try us to our utmost strength; do we go in the spirit of zeal and of hopefulness that characterized our Savior? Mark His all-consuming zeal! "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Mark His courageous and ever-abounding hopefulness! There was no failing of heart; there was all-conquering fortitude, even as he faced dark Gethsemane and darker Golgotha. Tomorrow you and I are to go down from this transfiguration mountain, with our hearts set, our purposes fixed, our visions clear, our resolutions steadfast that without stint we will give ourselves to every task, to every problem, to every duty, and do it all with an eye single to His glory. O, the heroic and preëminent call to the servants of God this day is that they shall not count their lives dear unto themselves in the doing of Jesus' work. Our age, our

high opportunities, our colossal privileges and our unexampled responsibilities, call upon us to give to Christ Jesus our best. The hour is upon us when the best of brain and hand and love is to be joyfully laid at the feet of Him Who has bought us with His blood and left us for a brief season to be witnesses for Him.

And mark you this! all saving power on this earth must be sacrificial. Life for life is the law of universal progress. When Christ's men and women are willing to die to self, to put their brains and hearts and hands on the altar for the glory of the Christ of God, then will the kingdom of God go with leaps and bounds. I have no fear for the conquests of the cross of my Savior and King. The cross is the expression of God's best, the cross will not fail. The cross is God's best, and when God's men and women, bought with the blood of His Son, come joyfully and lay at the feet of Jesus and on His altar their best, they shall win the dynamic conquest lodged in the cross of the son of God.

We are to go away from this Convention specially charged with that palpitating message with which our General Secretary closed a marvelous report. You and I could feel the heart-throbs of the man as he insisted that our machinery might be perfect and our plans faultless, and yet all our machinery and plans would be as the sounding brass and the tinkling cymbal if the end of all be not to win the lost for whom the Savior died to the acceptance of Him as Savior and King.

We have had a council of war here for something like a week, we have surveyed the field of battle from one end of North America to the other. We have taken cognizance of our resources, we have looked upon the foes with whom we have to grapple, and numbered the reinforcements at our beck and call, and by our side, if we will give ourselves to the matchless task. O what arguments this night should grip our hearts and lure us on as we think of what is ahead! Our preëminent,

absorbing and increasing problem is to bring Christ Jesus, the one only sufficient Savior, home to the millions, especially of the young who hold the strategic position in our land today, that these millions, with the dew of youth upon their brows, may bend before Jesus. With what arguments shall we fortify ourselves as we go out to that task? Shall we call to mind duty? What is our preëminent duty? No religious organization has the right to live, whether it be a church, a Sunday-school or a Sunday-school Convention, or whatever it may be, if it forgets that the end and the aim of all religious organization is to bring the lost to the knowledge of Jesus and then train them that they may the better bring somebody else.

Shall I talk about happiness? No happiness approaches that of tear-bedimmed eyes looking into your own and quivering lips searching for words to tell you that you were God's humble instrument in bringing such soul to Christ. Happiness! the angels might covet that, for it is the work that delights the heart of the Son of God.

Shall I talk about responsibility? You are your brother's keeper. What if we shall go away and forget it, and he die in the day of our forgetfulness, will it not turn out that by our neglect we have become our brother's spiritual murderer? Years ago, some of us met in an Eastern city at a great religious convention; its sessions were concluded and we went westward to our homes. The train, in the great overflow section of the Mississippi, was wrecked. It was hours behind time before the wreck came. At a little station the agent came out and said to the conductor, "I have an order that your train wait here until the freight shall pass." The conductor was hungry and weary, and he said, "Where is the freight?" Said the agent, "Some miles away; I scarcely know where, but you are to remain here." And the conductor said, "I think I will risk it.

If I see the train coming I can back up, if not I can pass it at a certain switch," and he gave the order to his engineer to go ahead, and the great iron monster almost flew along the track. Now it started up the incline, but as it climbed, suddenly came the thundering freight train down the awful decline. What was to be done? Nothing; the tragedy had come, and in a moment the trains met and the crash seemed to shake the very hills. As those who were spared came from out the debris and looked to see what they could do for the wounded and suffering, the conductor of the freight train pulled out of his pocket a paper, and crying like a child walked into their midst and said again and again, "I am not to blame; I have obeyed orders, here they are!" But the conductor of the passenger train fled to the forest, unable to face the terrible ordeal. He had disobeyed orders. My brothers and sisters, the living, the burning word that is to grip our souls and send us back on fire is that this world is lost, and the only one who can do it any good is Christ Jesus, the atoning Savior of sinners. Let us obey orders, and not forget to bring His message on time, in the right spirit, to these lost millions that they may be saved in the day of their splendid and God-given opportunity.

They tell many beautiful incidents about Queen Victoria, but this one has most appealed to my heart: When yet a young girl she was called to the throne of England; she had been reared in modest seclusion and now some of the women of the court instructed her as to her proper behavior when she should be crowned as England's queen. They told her that she must remain seated to the last moment, and that the last of the exercises would be the singing of the Messiah; that all the others would rise, but that for royalty to rise would be improper. The great moment came, and the singers swept along with their all-glorious strain, and as they reached the conquering words, "He shall reign for ever

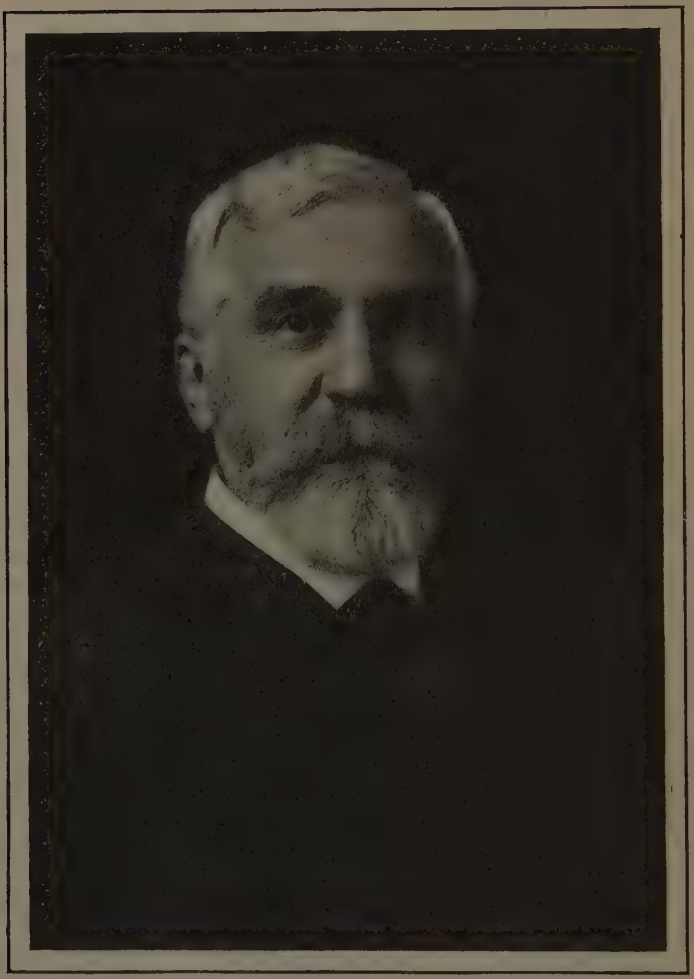
and ever, hallelujah, hallelujah," the young queen was seen to tremble with emotion; on and on the strains swept until the singers reached those all-glorious words, "King of Kings, and Lord of Lords, King of Kings and Lord of Lords." It was too much for the young queen. She rose, and with her eyes streaming with tears lifted her face yonder and then bowed her head and wept. Was not that beautiful and appropriate and glorious?

"Bring forth the royal diadem
And crown Him Lord of all."

O, that is our crown, Thou Christ of God, that is our crown for Thee this closing moment!

In the war of the sixties, after one of the battles, a surgeon, looking for the wounded, saw one poor fellow in the trench. The surgeon glanced at him and said, "It is all over with the poor fellow, he is already gone." As he said that the face smiled and the lips moved. The surgeon dismounted beside the dying man and watched his face. Strangely it smiled and the lips parted to say just one word, "Here." The surgeon asked him, "What do you mean by saying 'here,' comrade?" Then he smiled and made out to say in his dying moment, "O Doctor, they were calling the roll up in heaven and I was answering to my name, 'Here.'" It will not be long until the roll is called for us all. O, let us live, my brothers and sisters, so that at the last we shall have an abundant entrance into the kingdom above where we shall see Him as He is, and be with Him, forever with Him!

The convention at Louisville thrilled my heart from day to day. I came away from it with my vision of the Sunday-school work enlarged and strengthened as never before.—*Rev. Geo. W. Truett, Dallas, Texas.*



W. N. HARTSHORN
Chairman International Committee.

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The Triennial Survey of the Work.

By the Executive Committee, W. N. Hartshorn, Chairman.

The Twelfth Triennial Sunday-school race is run. Not one but many have run, and have already received a prize,—the consciousness of the Master's approval of unselfish service. But the incorruptible crown, to be awarded, awaits the dawn of a coronation morning. That morning and that crown have already come to Reynolds, Randolph, Jacobs, Trumbull, Hall, Potts and others, while we and our associates wait a while at another milestone. Here we will seek direction from our Lord in the convention text, "We would see Jesus."

Our English Guests.

We welcome, thrice welcome the presence, in our midst to-day, of our English cousins,—beloved members of the British Section of the International Lesson Committee. They are a royal quartet: Rev. Alfred Rowland, D.D., LL.B., chairman of the British section of this committee; Rev. Frank Johnson, editor of The Sunday School Chronicle; Charles Waters, Esq., honorary secretary and founder of the International Bible Reading Association, and Frederic Taylor, Esq., secretary of the Friends' First Day School Association, all of London. Not in thirty-five years, the length of the life of the present uniform system of lessons, has this International Association been thus honored by the presence of so many members of the British Section of the Lesson Committee.

In London, June, 1908.

It is a fact worth recalling that just one year ago today, seven members of the American Section of this committee were guests of our English brethren in London. We

were together, in continuous and delightful conference, for nearly three days. Our beloved friend, F. F. Belsey, Esq., London,—one of the foremost Christian citizens of the greatest city in the world,—spoke these words in the closing moments of that conference: "I can only say that my highest anticipations have been more than realized. We never had a more delightful and satisfactory interview with brethren engaged in the same work in any land,—and especially in America. The results of this conference, under the guidance of the Divine Spirit, will be attended with large and permanent profit, not only to the Sunday-schools of America and Great Britain, but also to those of the whole world."

Message to F. F. Belsey, Esq.

Except for a somewhat serious illness, this good man would be our guest today. I, therefore, recommend that the president of this convention, Hon. Justice J. J. Maclaren, Dr. George W. Bailey, chairman of the World's Executive Committee, Dr. A. F. Schauffler, secretary of the American Section of the Lesson Committee, and Dr. Alfred Rowland, chairman of the British Section, be authorized to send an appropriate greeting to F. F. Belsey, Esq., No. 12 Russell Square, London, Eng.

Scope and Personnel of Program.

More than one hundred different voices will be heard on this platform during the convention. They come from forty-eight states, provinces and territories of the United States and Canada, also from Europe, Asia, Africa, Mexico and South America. In its personnel there are four bishops, two governors, one ex-governor, fifty international and state secretaries, the official representatives of the leading denominations of two continents, a score of pastors and a large company of business men. The prayer of your Program Committee has been, and is, that the

purpose for which these people and these themes have been brought together may be realized in the daily progress of this convention.

Some Convention Themes.

The convention themes are alike spiritual and practical. With the great inspirational text "We Would See Jesus," the convention began its work. The themes to be considered have a wide outreach of influence for efficiency in Sunday-school service. An International Convention cannot deal too much with details. These must be considered in the township, county and state conventions during the triennium. Some of these themes are: "The Triennial Survey of the International Field"; "The International Lesson System"; "Graded Lessons"; "Training Sunday-school Teachers"; "The Pastor and the Sunday-school"; "The Theological Seminary and the Sunday-school"; "The Public School and the Sunday-school"; "The Coming Generation for Christ"; "Educational Methods with the Coming Generation"; "The Relation of the Sunday-school to National Ideals"; "An Appeal to Young Manhood for Christian Service;" "Bible Study for Men"; "Some Modern Servants of the Sunday-school"; "Denominational Co-operation"; "Factors and Forces Related to Sunday-school Success"; "The Elementary Department Work"; "The Intermediate Department Work"; "The Sunday-school and Adults"; "The Home Department"; "House-to-House Visitation"; "The Sunday-school Dynamo"; "The Sunday-school and Missions"; "Creating a Missionary Atmosphere in the Sunday-school"; "A World Outlook for the Sunday-school"; "The World's Sixth Sunday-school Convention"; "New Plans of Sunday-school Work for the Negroes"; "The Crusade against the Saloon"; "The Dual Temperance Problem"; "Two Oars of the Temperance Reform," and other themes vitally related to progress in Sunday-school endeavor.

The Story of the Work.

The story of conditions existing in all parts of the continent-wide field, during the triennium, as told by Mr. Lawrance and his splendid corps of associates, will form the most inspiring incidents in the entire convention. It will reveal to you, in detail, the wealth of opportunity and the magnitude of responsibility in the atmosphere in which we now live. The heights gained by diligent climbing in the triennium just passed only reveal how much land remains unpossessed and therefore not tilled. I recently heard a missionary, just returned from China, say, in the presence of a large company of missionary experts, that Christianity has, as yet, hardly crossed the threshold into China, in its endeavor to evangelize and Christianize that great nation. As we come, by personal contact, to a more perfect knowledge of the work we are set to do, knowing existing conditions,—confronting facts, not theories,—we are persuaded that this statement may be almost equally true concerning the work we as Sunday-school leaders are attempting to do for the youth and manhood and womanhood of this continent and of the world.

The Treasurer and Associates.

Mr. Fred A. Wells, treasurer, and his associate, Dr. George W. Bailey, by giving intelligent, painstaking and persistent service,—a service of love,—have conducted the affairs of the treasury department of the International Association, representing continent-wide contributors, as well as continent-wide needs. Your committee believes that if the Christian giving people of the denominations understood the relations of this work to the church of the future, there would be at least half a million dollars contributed in each triennium. To meet our present needs we must increase our giving constituency—as a business, if it would grow, must increase its customers—a pub-

lisher, his subscribers; a manufacturer, his consumers. Before this new triennium is closed, your committee will hope to discover new plans for your adoption. In the meantime, we must retain all the present contributors and discover many new ones.

The Beginning of Uniform Lessons.

Our English brethren in 1840, sixty-eight years ago, discovered and used in England, in the Sunday-schools connected with the British Sunday-school Union, a Uniform Lesson. This was thirty-two years before the convention in Indianapolis in April, 1872, voted to adopt a Uniform Lesson, appointed a Lesson Committee to select said lessons, the publishers to appoint editors to write, and they themselves to print same. This discovery was made during the conference in London, in June, 1907, of the British and American Sections of the Lesson Committee. By the courtesy of W. H. Groser, honorary literary secretary of the British Sunday-school Union, we were permitted to have photographed perfect copies of the lessons used by the British Sunday-school Union from 1840 to 1873, and also the International Lessons from 1873 to 1907. By the courtesy of this good man, we were further permitted to photograph this entire series of lessons. Believing that it would be of interest to this convention, we have reproduced the lessons for 1840 and 1841, 1874 and 1907.

Union Question Books.

We have also discovered that previous to 1840 the American Sunday-school Union, Philadelphia, Pa., prepared and sold Union Sunday-school Question Books, which contained questions and answers concerning the most interesting incidents and important truths contained in the Bible. We could wish there were in use today the old red-covered Question Book which we studied when

boys and learned so thoroughly that we have never forgotten certain great facts and truths that the present generation, we fear, know little about. While the American Sunday-school Union introduced uniform question books that were used in thousands of schools in America, and the London Sunday-school Union discovered a uniform lesson for the schools within its own constituency, it remained for B. F. Jacobs, J. H. Vincent, Henry Clay Trumbull, M. C. Hazard, C. R. Blackall, and others to discover a uniform system of lessons that should be adopted by all denominations, and in the limits of their circulation include the Sunday-schools of the world.

Sunday-school Publication Investments.

Just here it is interesting to note that there are millions of dollars of capital invested by denominational and private publishers in producing more than three hundred different publications, and a total output of more than one half billion copies of lesson helps that are prepared and printed for the sole purpose of helping the boys and girls, men and women, teachers and officers to study and teach the International Lessons.

This enormous output does not include the hundreds of bound volumes and booklets that are printed each year in the interest of teacher-training and the better interpretation of the teachings of the Bible. We are sometimes appalled at this enormous bulk of matter produced by the human brain, and wonder if it is not possible that it has absorbed so much time of the common people and others that there is little opportunity for the Word of God to receive its proper attention, and do its work.

The Boston Conference.

The four great factors that have made possible the success of the International Lessons are: the Lesson Committee, the Executive Committee, the Lesson Editors,

and the Lesson Publishers. These factors, when rightly related, can keep in motion forces that will encircle the globe, and touch the hearts of the entire human race. If, however, these forces are not rightly related, and work in perfect harmony, their power and usefulness are greatly impaired.

From April, 1872, until January 2, 1908, these forces had never been brought together for close, intelligent, and frank conference. Wherever there are different points of view on the same subject, there must of necessity be different opinions as to any given course of action. It was necessary, therefore, that the individuals constituting these forces come together, look into each other's faces, and walk and talk all around the problems that confronted the Lesson Committee, the lesson editors and the publishers. This conference was held in Boston, January 2 and 3. Seven members of the Lesson Committee, and six of the International Committee, and its secretaries were present. Fifty-five editors, publishers, and denominational leaders were also present. The conference continued for two days. The Christ spirit prevailed through every session.

A Basis of Agreement.

After a long and thorough discussion of every possible point of difference, a committee was appointed representing Canada, all the leading denominations, and every section of the continent, and a statement representing a basis of agreement was submitted to the conference by this committee. Much time was given to the consideration of this statement. Only slight changes were made; and then, with a standing vote, it was unanimously adopted, and the doxology, "Praise God, from Whom All Blessings Flow," was sung. These "Findings" had the universal approval of the Lesson Committee, the Executive Committee, the editors and publishers, and it was voted that the Executive Committee should recommend the

adoption of the same at The Twelfth International Convention at Louisville, June 18-23, 1908.

Continuance of Present System.

This action provides for the continuance of the present Uniform Lessons, viz., the same lessons for the entire school wherever that lesson is desired, and also a complete Graded Course of Lessons is provided for such schools as may desire it. It is expected that the Lesson Committee will make a similar recommendation in its report to this convention on Saturday morning, June 19. The "Findings" of this conference, and the committee making the report, are as follows:

10,000,000 Members.

"The 'Boston Conference' of the Lesson Committee, lesson editors and publishers, and the Executive Committee of the International Sunday-school Association, held January 2-3, 1908, representing eleven of the great religious denominations and 10,000,000 members, unanimously adopted the following 'findings':

"First, that the system of a general lesson for the whole schools, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

"Second, that the need of a graded system of lessons is expressed by so many Sunday-schools and workers that it should be adequately met by the International Sunday-school Association, and that the Lesson Committee should be instructed by the next International Convention to be held at Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school."

The committee making the above report consisted of Justice J. J. Maclaren; Charles Gallaudet Trumbull; Rev. J. T. McFarland, D.D.; Rev. E. B. Chappell, D.D.; I. J. Van Ness, D.D.; M. C. Hazard, Ph.D.; Prof. J. R. Sampey, D.D.; Rev. A. L. Phillips, D.D.; Pres. W. Douglas Mackenzie, D.D. So much for the result of a single conference; and had it not been for the London Conference I doubt if it would have been possible to have had the Boston Conference and this magnificent finding.

Theological Seminary Conference.

The Theological Seminary is the training school for the future pastors of our churches. The estimate placed upon the value of any department of church work by the Institution in which these students are trained, and the emphasis placed upon the training, will determine, to a large degree, the students' estimate, and the efficiency of their service in these departments. Pres. Mullins says that the supreme lack in the present-day Sunday-school is the lack of a sufficient number of thoroughly equipped teachers; that the chief teacher of the teachers, and trainer of the trainers of the Sunday-school is the pastor, and that the chief trainer of the pastor is the theological seminary.

Opportunity and Duty.

What, then, is the opportunity and the duty of the theological seminary? Your committee wished to discover the attitude of the theological presidents and professors, pastors, superintendents and business men of New England in regard to the better training of the young men who are to be the future pastors of our churches. There seemed to be no better way than to call a conference of these four classes of men. Such a conference was called on Friday, Febru-

ary 21, 1908, at 2.30 p. m. The time was most unfortunate, as it was at mid-day and mid-week, and preceded a holiday. One hundred and twenty-four personally typewritten invitations were issued; seventy-seven invitations were accepted. The personnel of the conference consisted of fifteen presidents and members of the faculties of ten different theological seminaries and colleges in New England; twelve editors; twenty-one pastors; sixteen prominent laymen; two bishops; two presiding elders; five members of the International Executive Committee, and the representatives of four Sunday-school societies. The conference was in session from 2.30 to 10 p. m., with one hour and a half for an informal social and banquet in a private home.

Findings of the Conference.

The "Findings" of this conference are printed in the illustrated "triennial survey." The daily and religious and Associated Press reporters were present, and many columns of matter were given to the public through these agencies. Rev. Dr. J. T. McFarland, secretary of the Sunday-schools of the M. E. Church, after reading the newspaper report of this conference, wrote as follows: "It is my purpose to make an effort to secure the action of our General Conference, which meets in Baltimore, May, 1908, calling on the theological seminaries to make ample provisions for instruction in matters relating to the Sunday-school. This demand should be placed all along the line until every theological seminary in the country shall respond to it. We must have trained pastors, who are competent to give direction to the work of teacher-training in their Sunday-schools. The theological seminary faculties must make provisions for regular instruc-ample provision for instruction in matters relating to the the association in every possible way."

Your committee has, in convenient form for mailing,

a report of this conference, for any one who may ask for it. This conference was in the nature of an experiment, to determine the possible wisdom of holding similar conferences with the presidents and faculties of theological seminaries in all parts of the country. The probable outcome of this New England and sample conference, will be the employment of a trained instructor to teach Sunday-school pedagogy in the seminaries of New England.

Proposed Negro Conference.

During our trip through the South last April and May, in the interest of the Louisville Convention and the new work for and among the negroes, and in conference with the presidents and teachers in these institutions, it was enthusiastically agreed that a conference of teachers should discuss the details of this new movement before any definite steps should be taken for its inauguration.

Never in the history of these schools has a conference of the professors and presidents been held. One was attempted a few years ago, but failed. New England seems a convenient place for holding such a conference, for the reason that many of the presidents and teachers are spending their vacations in some one of the New England states. It is also true that the homes of more of the teachers in these schools are in New England than in any other section of the country.

Already a splendid company of men have signified their intention of being present. Among those who have already promised and others who are to be invited, are the following:

President H. B. Frissell, Hampton Institute, Hampton, Va.; President C. F. Meserve, Shaw University, Raleigh, N. C.; Pres. A. C. Osborne, Benedict College, Columbia, S. C.; Rev. George R. Hovey, Virginia Union University, Richmond, Va.; President J. D. Merrill, Fiske University, Nashville, Tenn.; Pres. R. W. McGranahan, Knoxville

College, Knoxville, Tenn.; President L. M. Dunton, Claflin University, Orangeburg, S. C.; President J. T. Docking, Cookman Institute, Jacksonville, Fla.; President E. T. Ware, Atlanta University, Atlanta, Ga.; ex-President C. M. Melden, Clark University, Atlanta, Ga.; ex-President F. H. Knight, New Orleans University, New Orleans, La.; President W. P. Thirkield, Washington, D. C.; President J. A. Kumler, Walden University, Nashville, Tenn.

In addition, a number of prominent brethren who are deeply interested in Sunday-school work for and among the negroes have accepted invitations to be present. Among them are Prof. H. M. Hamill, D.D., Nashville, Tenn.; Rev. A. L. Phillips, D.D., Richmond, Va.; and representatives of the denominational societies having institutions for the education of the negro. This conference is appointed to meet at Dyke Rock Cottage, Clifton, Mass., August 18, 19, 20, 1908.

Executive Committee Organized.

Ninety-five men, one from each state, province, and territory, the officers of the convention, and the representatives of the several districts, constitute the Executive Committee of The International Sunday-school Association. These men serve without salary, and pay their own traveling expenses. Between the triennial meetings of the association, the committee acts in its place. It is an organized body, having a chairman, secretary and several sub-committees in charge of various departments, such as finance, elementary, intermediate, adult, teacher-training, home, theological seminaries, missions, temperance work among the negroes, etc.

The Executive Committee holds one annual meeting. A Central Committee, appointed by the full committee, has charge of the affairs of the association, and acts for the committee between the annual meetings of the full committee.

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach 4, Calif.

Specific Duties of the Committee.

It is the duty of the Executive Committee to know, by contact and intimate acquaintance, the attitude of the great forces and factors which comprise the International Association, and also their relation to it, in order that there may be harmonious and successful coöperation. The magnitude of the task that confronts the committee at this point is understood in part only, when you remember the continent-wide field, the local and the varied conditions that exist individually and denominationally, and in the different states and provinces of the International field. These differences cannot be dealt with at long range, or by correspondence, or in haste, or even in one interview or conference, or in a convention or a committee. Hence has come the place and the power of the conference, with the leaders of the forces that comprise this tremendous host. These conferences have been found just as necessary, and effective, and far-reaching as the conferences of the bankers, the merchants, the corporations, and the conference of President Roosevelt with the fifty governors of the states and territories and high officials.

In view of all the forces that have passed before us this morning, and the results that we shall discover in the report of Secretary Lawrance, soon to follow, we are led to inquire if, in view of all the agencies employed, the results are adequate. The test of an enterprise is its balance sheet. Even intense activity doesn't always mean progress. Success is a relative term, meaning a little more, or a little better, but it does not indicate a standard. As we study the Sunday-school problems that confront us as an organization, and keep in mind their sacred purpose, we appreciate more and more the necessity for intelligent coöperation with all the forces that make for progress. Not head, fire, heat, and power do we need alone, but the fire and heat of the heart, and the touch of a brother's hand.

On the platform, and in the convention, we touch people at long range; the impact is soon forgotten. We are thinking, therefore, how we may more fully reach the brain, and the money that is waiting to have breathed into it the very life and spirit of God that it may come forth to service. Hence we are thinking of the conference plan, whereby we may reach 10, 15, 20 or 30 picked men in 4, 6, 8 or 10 cities in each state, whom we cannot reach through the convention, because they do not attend conventions, and the convention does not go to their city.

Your committee will, in the near future, outline new plans and new methods, by which there may be accomplished results that must be attained, else we shall fail to accomplish the fullness of the work God requires from us.

With the great forces, working in perfect harmony and with a single purpose, that are centered in this convention —the Executive Committee, the Lesson Committee, the Editorial Association, the publishers, the denominations, the theological seminaries, the pastors, and the leading Christians of the world—what may we not accomplish in teaching the present generation the law of the Word, and the spirit and the life of Jesus Christ!

Indeed it is true that

"Great duties are before us, and great songs,
And whether crowned or crownless, when we fall,
It matters not, so as God's work is done."

The London Conference.

In 1906, your committee, in conference with the American Section of the Lesson Committee, discovered conditions that made it desirable that a conference should be held between the British and American Sections of the Lesson Committee. At the Annual Meeting of the Lesson Committee in Buffalo, an invitation was extended to the members of the American Section to attend the Rome

Convention in April, 1907, and to go from thence to London, to meet in conference with the British Section of this committee. The invitation was gratefully approved, and several members signified their willingness to go if they could control their time, and provision could be made for their expenses.

A conference was immediately held with some of the denominational and independent lesson publishers, the plans outlined, and a request made for the publishers to provide the necessary expenses. On investigation it was found that it would require about $3,500. It was most gratifying to your committee to find that there was a cheerful willingness on the part of the publishers to meet this unusual and extraordinary expense. One of the largest publishers, after a brief interview, when asked if the house he represented would make its pro rata contribution, placing his hand upon the shoulder of the chairman, said: "We shall do, my brother, in this matter, what you ask us to do."

This incident illustrates the Christ-like spirit, and the willingness pervading the forces which make successful, and will, we believe, secure permanency to the work of The International Sunday-school Association.

Personnel.

The "London Conference" was held, June 19-21, 1907, and its personnel was as follows:

Names and Official Positions.

American Section:

Rev. A. F. Schauffler, D.D., Secretary Lesson Committee.
Prof. Ira M. Price, Ph.D., Chicago University.
Rev. E. I. Rexford, LL.D., Principal Diocesan College.
Hon. John R. Pepper, Banker.
Rev. M. Rhodes, D.D., LL.D., Pastor.
Pres. J. S. Stahr, LL.D., President Franklin and Marshall College.

Rev. B. B. Tyler, D.D. The above named, members of the Lesson Committee.
Dr. George W. Bailey, Chairman Executive Committee, World's Sunday-school Association.
Marion Lawrance, General Secretary International Association.
Fred A. Wells, Treasurer International Association.
Edw. K. Warren, President World's Fourth Convention.
W. N. Hartshorn, Chairman International Committee, Joint Secretary World's Association.
A. B. McCrillis, Treasurer World's Association.
British Section:
Rev. A. Rowland, D.D., LL.D., Chairman British Section Lesson Committee.
Charles Waters, President I. B. R. A.
Edward Towers, President World's Convention, 1898.
Rev. Charles H. Kelly.
W. H. Groser, D.Sc., Honorary Literary Secretary.
F. F. Belsey, Esq., J. P., President World's Convention, 1889, Chairman of Council, British Sunday-school Union.
Rev. Carey Bonner, General Secretary British Sunday-school Union, Joint Secretary World's Association.
Rev. Prof. S. W. Green, M. A. The above named members of the Lesson Committee.
Mr. T. G. Ackland, F. I. A., Honorary Secretary Foreign Missions and Statistics.
Rev. Robert Cilley.
Rev. Principal A. E. Garvie, M.A., D.D.
Frank Clements, Honorary Secretary Business and Finance, British Sunday-school Union.
Prof. A. S. Peake, M.A., B.D., D.D.
Frank Johnson, Editor Sunday-school Chronicle.
James S. Crowther, Executive Committee, World's Association.
Dr. W. F. Adeney.

Resolutions.

The resolutions adopted by the conference as embodied in the "Proceedings" were as follows:

1. That the International Lesson Committee undertakes to provide schemes of lessons for the whole range of Sunday-school teaching, including Primary Work (ages 3-9); General or Intermediate Work (ages 9-15); and Senior or Advanced Work (over 15 years). That the lesson for the General or Intermediate Division shall be uniform, and that Primary and Advanced Lessons may be prepared by the American and British Sections of the Lesson Committee acting jointly or independently, but with a view to securing uniformity as soon as possible.

2. That in the preparation of each cycle of lessons, the elements both of Biblical scholarship and practical efficiency be duly recognized.

3. That in the compilation of such lessons the method and progress of divine revelation should be kept in view.

4. That we commend the principle of affording opportunity, as far as practicable, for the consecutive study of (*a*) separate books and (*b*) definite periods of sacred history.

5. That the poetical and prophetical books of the Old Testament, and the Epistles of the New Testament, should be used when possible in illustration of the contemporary history and its teaching.

6. That the present cycle of six years be deemed of suitable length, as also the average proportion of New to Old Testament subjects, viz., 7 to 5.

7. It is suggested, however, that, in the arrangement and length of the courses, regard should be had to the respective requirements of the subject-matter and the Review Lesson be inserted at the most suitable point in each series rather than always and arbitrarily on the last Sunday of the quarter.

And, further, that as the Review is intended rather to focus some main teaching of the series which it closes

than to recapitulate the whole, the committee should in the future afford the guidance of a definite title to each Review and of illustrative scripture.

A pre-view may at times be usefully prescribed, to be dealt with similarly by the committee.

8. The Temperance Lessons. Considering the difficulties of the question, and appreciating the views expressed, we now pass to the next question, it being understood that the British Section may, if they so desire, adopt alternate lessons in the three quarters other than that in which the Annual Temperance Sunday falls.

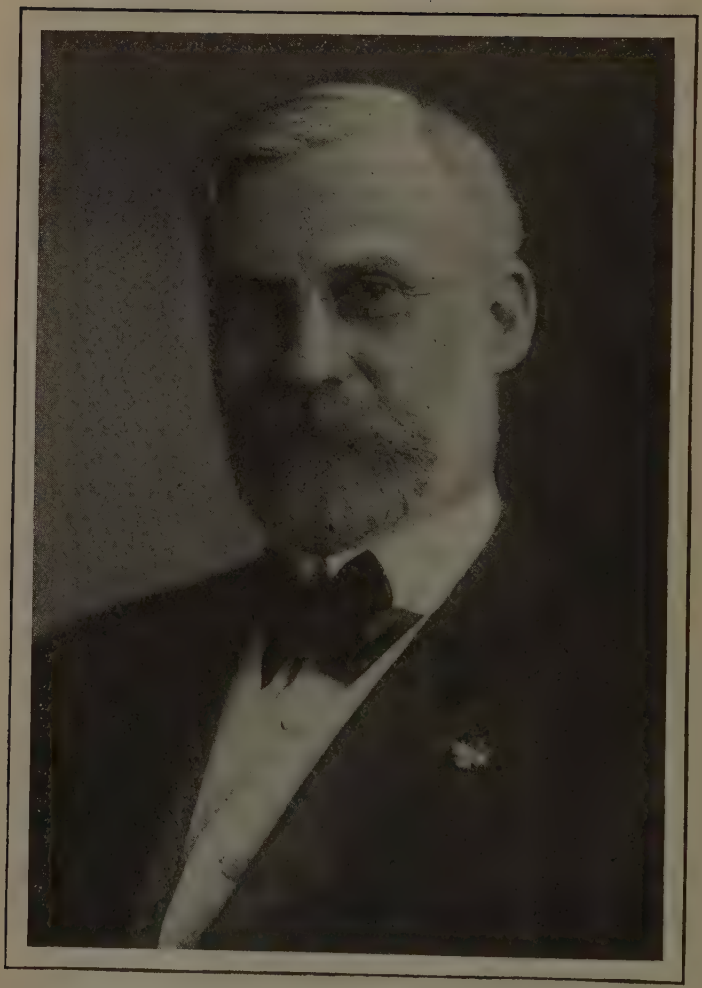
9. This conference, believing that it would be helpful to prepare International Lessons for Senior Classes, which shall include instruction on the progress of Revealed Truth, and on Christian Doctrine and Ethics, and the simpler aspects of Christian Apologetics, also some connected view of the Bible as a whole, and in its several divisions, hereby requests the British Section to prepare schemes of this character.

10. That the British Section of the committee prepare a Three Years' Primary Course, to cover the ages 6 to 9.

11. That the committee prepare a list of texts, which shall be chosen in the first instance for intrinsic value; and that from these, so far as possible, the "Golden Texts" shall be selected, to emphasize and enforce the central truth contained in the Scripture to be studied.

12. That the British Section of the Lesson Committee be requested to prepare a general scheme for the lessons of 1912-1917 inclusive, and a detailed list of the lessons for 1912.

That the American Section of the Lesson Committee prepare the detail outlines for lessons of 1911.



MARION LAWRANCE,
General Secretary.

The General Secretary's

Personal Message to You

To all International Officers, General Secretaries Delegates and Friends

THIS Convention is to be, under the blessing of God, both a climax to the best three years of our history as an Association, and a prophecy of three better years to follow.

While it is necessary that we should give ourselves to the details of the "King's Business," involving the consideration of reports of work done, and plans for work to be done, may we remember that in it all and through it all, we should keep in mind our Convention Motto—

"We Would See Jesus"

Just in proportion as this motto becomes the longing of our hearts may we be assured of God's approval.

May praise, gratitude and prayer fill every heart.

Praise—that God has given us such signal indications of His favor.

Gratitude—that we have been partakers with Him and with each other in this blessed service.

Prayer—that the future may be brighter, better and more fruitful still.

May this Convention be a veritable Pentecost, and prepare the way for

A Campaign of Soul Winning

in the Sunday Schools of North America, which shall sweep hundreds of thousands of precious souls into the Kingdom of God and set the bells of heaven ringing for joy.

For months this has been the burden of many prayers, and the cry of many hearts. It is mine. Is it yours?

"If ye shall ask anything in my name I will do it."

Faithfully yours,

Marion Lawrance

General Secretary.

The General Secretary's Report.

MARION LAWRANCE.

My third triennial report as your general secretary is herewith presented for your consideration. It will tell its own story of successes and failures. A very wonderful report it is in many ways, and will go down in the history of this Association as marking the close of our greatest triennium. I am bold to say this because it is simply a record of work actually done, and especially because so small a portion of that work has been done by myself.

Our work has never developed so rapidly, nor been received with such universal favor, nor have such far-reaching results been accomplished in the same length of time as during the three years just closing.

This is partly because the Sunday-school itself occupies a more favorable place than ever before in the estimation of the world, of the Church and of its friends. Indeed, the whole world is a-tingle with Sunday-school enthusiasm and interest. The indications of the present are but the earnest of what the future is to be.

The eyes of the world are upon the Sunday-school as never before. All who are familiar with the onward, stately movings of the Kingdom of God on earth, and who are studying the signs of the times, are thoroughly agreed that as an evangelizing agency, as a missionary agency, and as the very best agency for Bible teaching and Christian endeavor, the Sunday-school occupies a strategic place among religious forces.

The eyes of the world are likewise upon the International Sunday-school Association, and it is recognized as never before to be the very choicest agency for bringing the Sunday-schools of our land to their best estate. It belongs to the denominations and is their clearing-house. Its triennial conventions are the greatest religious gatherings on our continent. Its Executive Commit-

tee of about one hundred men bulks large by every measurement of devotion, financial interest, and personal consecration, commanding the admiration and confidence of all who are familiar with its personnel and operations.

This convention is to be the greatest in our history up to this time. Truly the day of our opportunity has dawned upon us. Is it wrong for us to imagine, that, as we sit here in this sacred place, made sacred by the cause we advocate, by the presence of the God we love, by the memory of those we serve, we can hear the Spirit whisper to us as he did through John to the Church in Philadelphia:

"I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. 3:8.)

Indications Which Indicate.

The following indications of interest are gathered from the field through our correspondents and from our statistical reports:

About 20,000 primary departments report separate rooms.

About two hundred more banner counties are reported than we had at Toronto.

Our 9,258 teachers' meetings is an advance of about 1,200 over former reports.

Ontario, Oklahoma and Kentucky lead the rest of the field in house visitation.

The little Island of St. Kitts in the West Indies has ordered one hundred Teacher-training books.

The inauguration for the first time of the Intermediate Department which is making fine headway.

A phenomenal three years' work in Mexico is attended by results most gratifying to the local committee.

The centralization of our offices in the city of Chicago

was made a necessity by our growth—one of the signs of the times.

Association papers have been started during the past three years by Wisconsin, Louisiana, Ontario, Virginia, Connecticut, Oregon and Hawaii.

The total Sunday-school enrollment of North America is nearly 1,000,000 larger than it was three years ago.

Idaho for the first time in its history has raised enough money for a secretary and is looking for the man.

A phenomenal three years' work in the West Indies resulting in seventeen full-fledged organizations and more to follow.

The International Sunday-school Association banner has been planted on South American soil and British Guiana has a live organization.

Twenty-two thousand and fifty paid memberships in the I. B. R. A. as against 3,337 reported at Toronto tells an interesting story.

Over 49,000 Sunday-school conventions have been held in North America during the past three years, attended by probably over three million different people.

No department of the work has shown so great advance as the teacher-training. Probably no less than 80,000 are now engaged in studying teacher-training courses.

Montana has raised $800, and Wyoming pledges $400 toward a joint secretary. Illinois generously lifts the rest of the load, contributing $800. They are looking for a suitable man.

Rev. F. B. Meyer, president of our World's Association, is now in South Africa, devoting practically six months of his time to the Sunday-school interests of the dark continent.

Our financial growth has been marvelous. The treasurer has handled over $106,000 during this triennium. The largest amount expended during any previous triennium was $56,000.

About fourteen new Sunday-schools a day for every day in the year is the net gain we report since our last convention. This means 15,000 schools more than we reported at the last convention.

The home department shows a gain of 50 per cent in the number of departments and about 40 per cent in enrollment. We now have considerably over half a million enrolled in this department.

Over 19,000 cradle rolls are reported, which is about triple the number reported at Toronto, while the enrollment reaches the enormous figure of over 444,000, a gain of more than 100 per cent.

At Louisiana's last convention seven hundred and twenty-five delegates came in on one train. Sixty-seven men contributed $100 each for the state work. They have had their Secretary less than two years.

One hundred and sixteen Sunday-school general secretaries and departmental specialists are devoting their whole time to the work in the various states and provinces, and fifty-six are working on part time.

An encouraging feature of our statistics is that 903,028 conversions and additions to the church are reported by forty-six associations. This is a gain of 50 per cent over any previous report and ought to fill our hearts with joy.

Over 1,300 delegates representing many of the nations of the earth held a World's Protestant Sunday-school convention in Rome, "the Eternal City," conducting one of their principal services in the Colosseum.

The Ontario association has become "Big Brother" to the great Northwestern Provinces of Saskatchewan, Alberta and British Columbia, by helping them to a secretary in the person of Stuart Muirhead. He is doing choice work and will soon have each province ready for a secretary of its own.

Dr. and Mrs. H. M. Hamill have just returned from

a six month's tour of the "Sunrise Kingdom," representing not only their denomination but this association as well. They also effected the organization of the Sunday-school Association of Korea last March. Their whole tour was marked by enthusiasm and great success.

The Field.

The field has been covered as frequently and as thoroughly as it was possible with our force of workers. Every state, province and territory, except Alaska and that portion of the Dominion of Canada in the extreme north of the continent, has been visited during the triennium from one to five times by one or more of our workers.

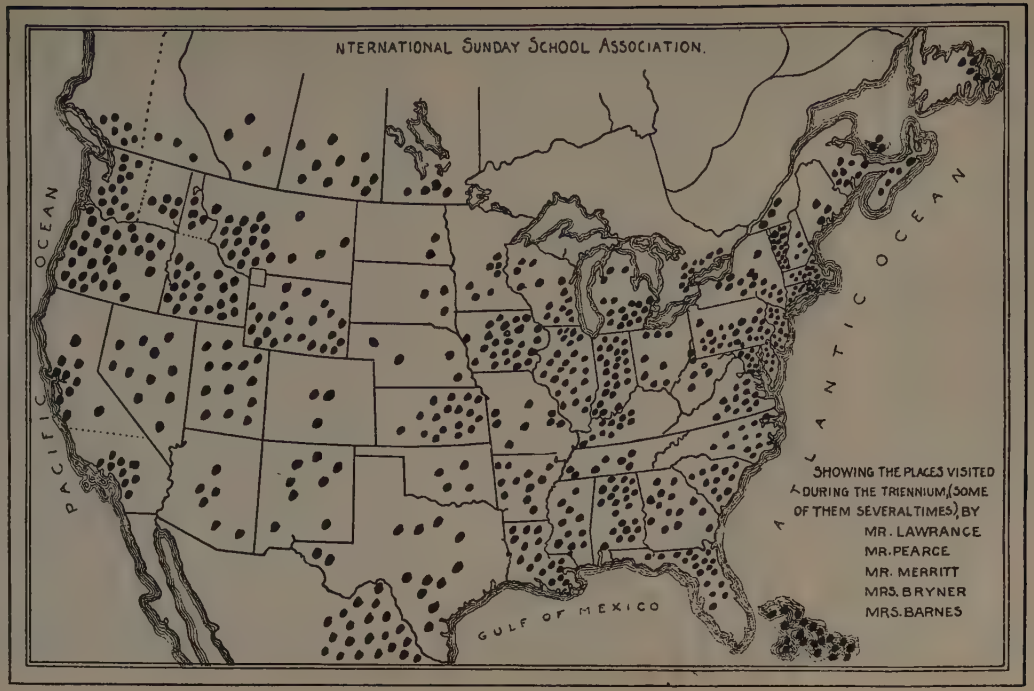
In reporting the field work of our various representatives, it is impossible to give an accurate idea of what has really been accomplished. The number of miles traveled and the addresses made do not begin to indicate the real work done, and yet they indicate something. Addresses and Conferences are reported under one item. Often a single conference lasts all day and yet it is counted as *one* in these reports.

The general secretary has traveled 82,340 miles, given 1,230 addresses and conferences at 111 places in 41 states and provinces.

Mrs. J. W. Barnes has traveled 77,449 miles, given 1,795 addresses and conferences at 102 places in 37 states and provinces.

Mr. W. C. Pearce has traveled 96,887 miles, given 1,743 addresses and conferences at 100 places in 47 states and provinces and islands.

Mrs. Mary Foster Bryner has traveled 74,222 miles, given 1,415 addresses and conferences at 207 places in 48 states and provinces.


NTERNATIONAL SUNDAY SCHOOL ASSOCIATION.
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
SHOWING THE PLACES VISITED DURING THE TRIENNIUM, (SOME OF THEM SEVERAL TIMES) BY
MR. LAWRANCE
MR. PEARCE
MR. MERRITT
MRS. BRYNER
MRS. BARNES

Dr. Jas. E. Shepard has traveled 40,791 miles, given 1,092 addresses and conferences at 61 places in 12 states.

Rev. E. M. Sein has traveled 23,641 miles, given 372 addresses and conferences at 76 places in Mexico, including visits to five states of the United States.

Rev. W. C. Merritt has traveled 74,701 miles, given 1,384 addresses and conferences at 210 places in 24 states and provinces.

Rev. A. Lucas has traveled 27,056 miles, given 398 addresses and conferences at 103 places in 20 countries, states and islands.

Traveling has not been Mr. Cork's work. He has confined himself almost exclusively to organizing the office since the removal from Toledo to Chicago. He has traveled, however, 9,100 miles, given 79 addresses and conferences at 42 places in seven states.

Mr. J. W. Moultrie, secretary for the Colored Association in South Carolina, has traveled 13,142 miles, given 378 addresses and conferences.

Prof. W. G. Pearson, secretary for the Colored Association in North Carolina, has traveled 2,054 miles, given 125 addresses and conferences.

Rev. C. L. Harris, secretary for the Colored Association in Alabama, has traveled 5,173 miles, given 526 addresses and conferences.

Mr. R. C. Childress, secretary for the Colored Association in Arkansas, has traveled 15,576 miles, given 860 addresses and conferences.

Prof. W. B. Matthews, secretary for the Colored Association in Georgia, has traveled 1,457 miles, given 270 addresses and conferences.

Mr. Chas. Neely, secretary for the Colored Association in Tennessee, has traveled 9,439 miles, given 485 addresses and conferences.

Mr. L. R. Randolph, secretary for the Colored Association in North Carolina, has traveled 2,450 miles, given 228 addresses and conferences.

Some Amazing Figures.

The following enormous figures showing the total of figures given above are truly wonderful:

Total number of miles traveled by workers during the triennium 555,496
Total number of addresses and conferences..... 12,380
Total number of places visited..... 1,256

An Appreciation.

I desire to express the gratitude of my heart to the chairman and members of the Executive Committee for the uniform kindness and patience they have shown toward me.

Especially do I remember the three months' leave of absence last year, when I was permitted to attend the World's Convention at Rome. It is a delight to represent such a committee as ours, and if I remain in the work, I shall hope to prove myself more and more worthy of their confidence.

Chairman Hartshorn.

No history of the past three years' work of our Association would be complete without reference to our chairman. He has probably traveled more during these three years than ever before, covering a large part of the field, calling into his counsels the wisest and safest advisers to be found, and keeping in close touch with the work. He has practically given his whole time, and many thousands of dollars every year besides.

No task has seemed too great for him to undertake. As chairman of our committee he is our chief legislative officer. He has a peculiar genius for conferences, and has brought to pass some results which seemed well-nigh impossible. We owe to him a debt that can never be paid except in love, and he has set us many a splendid

example of consecrated earnestness and self-sacrifice. May God bless our chairman and also his good wife, who is as much interested in the work as he, and has probably made as great sacrifices for it.

Our Treasurers.

I wish to express my hearty appreciation of the kindness and encouraging helpfulness shown to me by our treasurer, Dr. Bailey, and after his retirement by our present treasurer, Mr. F. A. Wells. Our Association surely has much to be thankful for in both of these Treasurers. Our present treasurer, like his predecessor, devotes a great deal of time to the work in his office, and carries it upon his heart continually. This is very apparent when we remember that during the last three years over $100,000 has passed through the treasurer's hands. He is ably assisted by our faithful and efficient bookkeeper and cashier, Miss Ramsey.

Mr. Hugh Cork.

Our Association is to be congratulated upon securing the services of Mr. Hugh Cork. He entered the office a year ago last April, just prior to my going abroad to the Rome Convention. Almost his first official act was to superintend the moving of the office from Toledo to Chicago, which was enough to test the strength, patience and nerves of anybody. He has really occupied the position of secretary to the general secretary and has been invaluable to me and to the work in a thousand ways. His experience in former years as an international worker in the northwest under B. F. Jacobs, and later as the general secretary of Pennsylvania, has equipped him in a peculiar way for the position he has occupied. It would not have been possible for me to have accomplished all that has been accomplished without his splendid coöperation and counselling. He conducted the

gathering of the union and undenominational statistics for the Government, and indeed the statistical tables in this report are of his compilation. I wish to express my gratitude and appreciation for the help he has been to me.

Our International Workers.

At the time of your Toronto convention your paid representatives available for field work consisted of the following persons:

Mrs. J. W. Barnes, elementary superintendent.
Mr. W. C. Pearce, teacher-training superintendent.
Mrs. Mary Foster Bryner, field worker.
Dr. Jas. E. Shepard, superintendent for negroes.
The general secretary.

In addition to the above we had two stenographers in the general secretary's office and one in the elementary superintendent's office.

At present we have in addition to those I have named:

Rev. E. M. Sein, secretary for Mexico, began service in October, 1905.

Rev. W. C. Merritt, Field Worker, began service in October, 1905.

Rev. A. Lucas, superintendent for the West Indies, began service in November, 1906.

Mr. Hugh Cork, secretary to the general secretary, began service in April, 1907.

The following negro workers, each laboring in one state, were practically under International auspices, though our association paid but one-half the salary and expenses, the remainder being paid by the Negro associations in the states in which they worked.

Rev. J. W. Moultrie began service in South Carolina in October, 1905, and stopped November, 1907.

Prof. W. G. Pearson began service in North Carolina in October, 1905, and stopped December, 1906.

Rev. C. L. Harris began service in Alabama in Janu-

ary, 1906, and stopped March, 1906; began again in October and stopped in March, 1907.

Mr. R. C. Childress began service in Arkansas in January, 1906, and stopped June, 1908.

Prof. W. B. Matthews began service in Georgia in October, 1906, and stopped in June, 1908.

Mr. Chas. Neely began service in Tennessee in October, 1906, and stopped May, 1908.

Mr. L. R. Randolph began service in North Carolina in March, 1907, and stopped December, 1907.

The clerical force at the Chicago office consists of the following persons:

Miss Susie E. Ramsey. Mr. J. M. Bloker.
Miss Elsie Jamieson. Miss Anna B. Owens.
Miss Harriet Fredenburg. Miss Nellie Waggener.
Miss Catherine Didion.

A Good Word for Our Workers.

Our International official family of superintendents, field workers, stenographers and clerks constitute a small but very congenial community. They are all interested in their work; carry the burden of their responsibilities on their hearts; and pay little attention to the clock. They all work for the association and not for the salary. Each one seems specially adapted to the work to which he has been called. All are patient, thoughtful and kind, and without exception they are efficient. I wish to express the joy of heart I feel at being permitted to have about me in this splendid fellowship such a choice, self-sacrificing, earnest company of coworkers. God bless them every one.

The Home Department.

This "sleeping giant" is growing beautifully but not as rapidly as it deserves to. The figures indicating its present strength will be found in our statistical report.

As our veteran home department chairman, Dr. W. A. Duncan, has the details well in hand, we will wait for his report.

House Visitation.

Considerable house visitation has been done, as is indicated by our statistical report, but we feel that this department has been somewhat neglected. It lies at the very foundation of progressive Sunday-school work.

We are hoping that during the next triennium Mr. Cork can give considerable time to this work and that he may be known as Visitation Superintendent. There is no doubt as to the value of visitation when properly done. A remarkable instance is Kiowa county, Oklahoma. This county, as a result of four annual visitations, has made a net gain of 4,500 in its Sunday-school enrollment.

Probably Oklahoma, Ontario and Kentucky have made more headway in the matter of visitation than any other Associations, though they have been doing a good deal of visitation on the Pacific coast and in other parts of the country as well.

International Bible Reading Association.

This association had just been incorporated as a department of our work when we met at Toronto. Twenty-one states had formally taken up the work. At this time thirty-nine states and provinces have adopted the I. B. R. A. and the membership has been increased to 20,950, though it is nothing like what it ought to be.

If in some way this department could be affiliated with the Home Department, it would be well. There is a beautiful idea in it, viz., the reading every day of a passage of Scripture bearing upon the lesson for the following Sunday. The enrollment in the entire world now numbers nearly a million. We are hoping before long to make some further important announcement in connection with this department.

Mrs. Barnes Retires.

After six years of faithful and assiduous labor, our Elementary Superintendent retires from the work. I wish to express my high appreciation of her faithfulness and efficiency. She has been an indefatigable worker and has not spared herself in the least in advancing the interests of her department. One of the tasks of this convention is to secure her successor, and it will not be an easy thing to do.

The Adult Department.

Mr. Pearce, who is superintendent of this department, will report in detail. It is for me only to make a few general statements. Probably no department of our work has made more rapid progress than this one, nor is there any department that means so much for the strengthening and establishing of our Sunday-schools.

More men and women have become identified with our Sunday-schools during the last three years than ever before in the same length of time. It is one of the most popular features of Sunday-school work. Organized adult Bible classes give power, strength and dignity to the whole Sunday-school movement. They help to show to the world that the Sunday-school is not a child's affair and that Bible study is not beneath the dignity of strong men and women. It is a dam thrown across the stream of exit, and will do much to hold the big boys and girls in the school. The meeting in this hall tonight will be in the interest of this department and if you are here you will witness a sight that you will not soon forget.

The Teacher Training Department.

The detailed report presented by W. C. Pearce, superintendent of this department, bristles with interest. Words fail to express the delight and satisfaction at the progress that has been made. It is our purpose here simply to

present to your eyes a map which will enable you to grasp at a glance the marvelous achievement of the past three years in teacher-training.

The Intermediate Department.

This critical department of every Sunday-school and of our work is just beginning to come into its own. It has been all too long "the joint in the harness"—the weakest spot of our work.

The reasons for this are apparent to all. The peculiarities of the intermediate age, and the lack of our appreciation and understanding of the young life at this period, are largely responsible for the fact that this department has not advanced as it should.

Since the appointment, however, of our Intermediate Committee, with Frank L. Brown as chairman, considerable has been accomplished. With practically nothing to start with they have brought together an immense amount of valuable information and tabulated it in convenient form for use. It is presented at this convention as part of the report of Mr. Brown and bears the form of an International leaflet on Intermediate Work.

We owe a great debt to this committee and are sure that better days are coming for the Intermediate Department. When we remember that more decisions for Christ are probably made during the intermediate age than any other, and that we find here the problems of discipline and instruction most difficult, and also that if we were wiser in our conduct of his department, the results for good would be very much greater, the value of this committee and what it has done is very apparent.

We suggest the appointment of an Intermediate Committee as a feature of the state and provincial work, and that more attention be given to this department on the convention programs. Cook county (Chicago) has probably taken the initial steps in this matter, as they have a

well organized Intermediate Committee and will hold an Intermediate Conference this summer at Lake Geneva, Wisconsin. It would be well for all who are interested in this work to send delegates to this conference.

Work Among the Negroes.

Our superintendent for work among the negroes, Dr. Jas. E. Shepard, has been with us during the entire triennium. For varying lengths of time we have had partially under our auspices secretaries devoting themselves to one state each, in North Carolina, South Carolina, Georgia, Alabama, Tennessee, and Arkansas.

The accompanying map shows something of the territory covered by Dr. Shepard. The places visited by the other workers are not indicated. We are sure a great deal of good work has been done. When we remember, however, that there are ten millions of negroes in our country, and most of them in the southern states, it is apparent that we have done comparatively little.

State conventions have been maintained in all the states named; likewise county conventions, to some extent. The work in North and South Carolina is perhaps in the most forward condition.

The work among the negroes is in a transitory state, so far as our association is concerned. All of the state workers mentioned above have now retired from our service, the last two with the first of the present month. Dr. Shepard has sent in his resignation to take effect September 1st.

A conference of the Committee on Negro Work was held in Raleigh last December, since which time our Chairman has been devoting a good deal of thought and time to the work among the negroes.

The Missionary Department.

This department is not as thoroughly organized as some of the others, but is mentioned here because it is

a recognized department of our work. It is full of promise and we are hoping to give it much more attention during the next triennium.

It is probably one of the most neglected features of our whole work in the local Sunday-school. There should be systematic, intelligent missionary instruction in every Sunday-school in the land. Until this is done there will not only be a dearth of missionary spirit but likewise of money to carry on the work.

When we remember that probably over 90 per cent of the conversions occur prior to the 18th year, it is important that our scholars should be trained thoroughly from the beginning of their Christian life so that they may have a proper and adequate idea in regard to the missionary work of the world.

There is a movement on foot now to bring the scholars to a decision on benevolences, so that they may contribute regularly a specific sum each week. One great denomination is specifically working at this. We wish all would undertake the same thing. Habits of missionary giving formed in the younger years of life will not only stay by throughout the years, but the habit thus formed will grow and the missionary phase of our work will be greatly prospered thereby. The scholars who systematically give but a penny a week to benevolences will be the men who will give great sums in later years.

Each Sunday-school should be specifically interested in missions, contributing regularly through the Boards of its own denomination and in other ways to advance the Kingdom of God on earth. Sunday-schools and churches too, by the thousand, are weak and powerless because they are not honoring the Master by fulfilling His last great command.

We are glad, however, that there is an improvement in this direction. Missionary classes are starting up in large numbers and text books for the study of missionary topics in the Sunday-school are plentiful and attract-

ive. A missionary secretary and a missionary committee in every Sunday-school, thoroughly alive to the importance of the work, will help to bring in a better day.

The West Indies.

The story of what has transpired under the auspices of our association in the West Indies during the past triennium reads like the Acts of the Apostles.

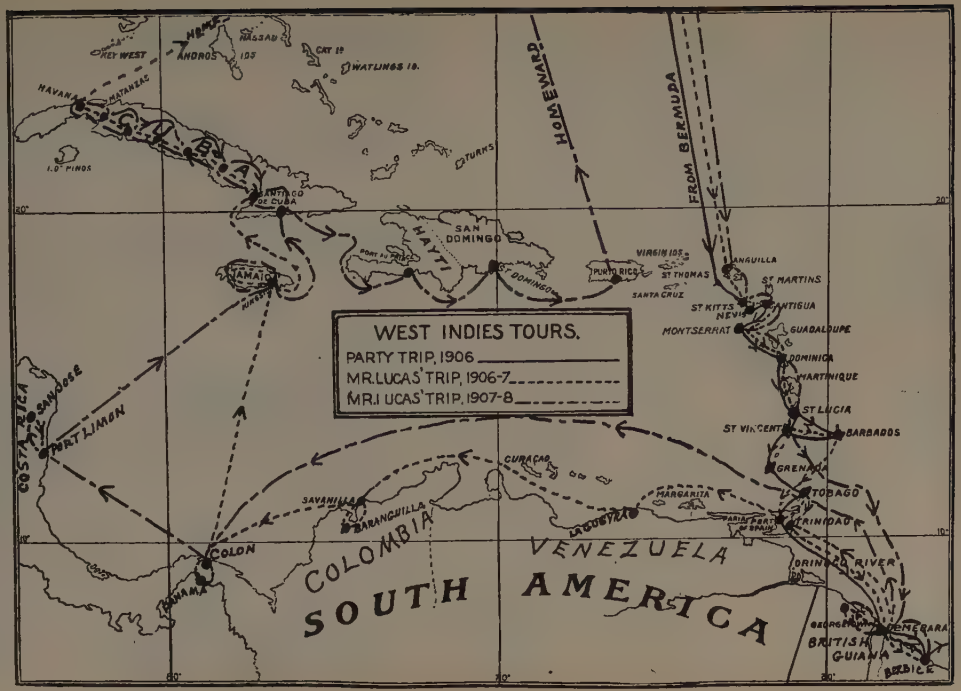
In the winter of 1906 a party of our workers, consisting of the chairman of our West Indies Committee; Dr. Frank Woodbury of Halifax; Mr. W. C. Pearce, our teacher-training superintendent; Rev. Edgar T. Capel, secretary of Quebec; Frank L. Brown of Brooklyn, all except Mr. Capel accompanied by their wives, made a cruise of the West Indies for the purpose of becoming acquainted with the conditions and learning how we could be mutually helpful.

They visited the Bermudas, all of the principal points in the Windward and Leeward Islands, Trinidad and Tobago, and Demerara, South America. They brought back a glowing report of the field, and the expressed wish of the friends visited there that they might be more closely allied with us in the work of our association.

In the fall of 1906 Rev. A. Lucas was employed to represent our association. He spent six months in that field and rendered such choice service, and so ingratiated himself into the hearts of the people, that they asked for his return.

Accordingly in the fall of 1907 he made his second trip. From this he has but recently returned and will report the details for himself. The accompanying map will be most interesting to study. It shows the line of travel to the ports-of-call of all three of these visits.

We have literally dozens of letters from all parts of this field, which have come to us unsolicited by anybody,


WEST INDIES TOURS.
PARTY TRIP, 1906
MR. LUCAS' TRIP, 1906-7
MR. LUCAS' TRIP, 1907-8
HOMEWARD
FROM BERMUDA
KEY WEST
ANDROS
NASSAU
CAT I.
WATLINGS I.
HAVANA
MATANZAS
CUBA
I. OF PINOS
TURKS
SANTIAGO DE CUBA
JAMAICA
HAYTI
SAN DOMINGO
ST. DOMINGO
PORT AU PRINCE
PUERTO RICO
VIRGIN IDS.
ST THOMAS
SANTA CRUZ
ANGUILLA
ST MARTINS
ANTIGUA
ST KITTS
NEVIS
MONTSERRAT
GUADALOUPE
DOMINICA
MARTINIQUE
ST LUCIA
ST VINCENT
BARBADOS
GRENADA
TOBAGO
TRINIDAD
PARIA
PORT OF SPAIN
MARGARITA
LA GUAYRA
CURAÇAO
SAVANILLA
BARANGUILLA
COLOMBIA
VENEZUELA
ORINOCO RIVER
COLON
PANAMA
COSTA RICA
SANJOSE
PORT LIMON
SOUTH AMERICA
GEORGETOWN
DEMERARA
BRITISH GUIANA
BERBICE
20°
10°
80°
70°
60°

telling us of the splendid work Mr. Lucas has done, and asking again for his return.

There are now seventeen distinct organizations in this field—all the result of the work of our committee. The conventions in Trinidad and Demerara issue printed reports in pamphlet form. One would imagine in reading these reports that the conventions described were being held in some of our states or provinces. The organizations are as follows:

Islands of St. Kitts, Nevis, Antigua, Montserrat, Barbados, Dominica, St. Lucia, St. Vincent, Grenada, Jamaica, Cuba, Santo Domingo, Trinidad, Tobago; Puerto Rico, United States; Costa Rica, Central America; Panama, Central America; British Guiana, South America.

No part of our field has yielded larger dividends on the investment than this work in the West Indies. We are glad that we have several delegates with us from there.

ITEMIZED STATISTICAL REPORT OF ISLANDS OF WEST INDIES.

Islands—	Population.	Sunday Schools.	Officers and Teachers.	Scholars.	Total Enrollment.
Cuba	2,000,000	148	496	6,572	7,022
Jamaica	250,000	664	5,911	77,948	83,859
San Domingo	500,000	6	20	251	271
Puerto Rico	1,000,000	127	275	7,041	7,316
St. Kitts	29,782	33	392	5,492	5,884
Nevis	6,000	3	45	400	445
Antigua	34,178	27	246	4,496	4,742
Montserrat	12,215	12	130	1,640	1,770
St. Lucia	54,000	3	28	336	364
St. Vincent	41,000	34	311	3,977	4,288
Barbados	200,000	48	288	*7,200	7,488
Grenada	50,000	8	50	*550	600
Trinidad } Tobago }	279,000	91	377	6,139	6,516

*Estimated.

Printed Matter.

Any association which undertakes to be educational in any way must issue a good deal of printed matter. It ought to be well edited and carefully used. Below will

be found a statement of the printed matter used by our association during the last three years. It should be borne in mind that much of this printed matter is sold to the associations and its cost is thereby provided for, which is less than the local associations can print it for themselves.

53,500	copies of the News-Letters.
621,000	Round Table Leaflets.
199,000	Elementary Department Leaflets.
2,000	Intermediate Department Leaflets.
169,000	Adult Department Leaflets.
13,000	Home Visitation Leaflets.
27,000	Home Department Leaflets.
15,000	Decision Day Leaflets.
82,750	Teacher-Training Department Leaflets.
8,000	Teacher-Training Diplomas.
80,000	Educational Leaflets.
358,000	I. B. R. A. Readings and Leaflets.
22,700	General Organization Leaflets.
104,850	letterheads.
154,300	envelopes.
169,500	miscellaneous.
2,066,500	Total.

Summer Schools.

Summer schools for the benefit of Sunday-school workers are springing up everywhere. Many of them are doing very thorough work and more of them will. In the list of summer schools given herewith we have undertaken to report only those that are practically under the auspices of our state or provincial associations.

The attendance at these Summer-schools is increasing year by year, and we hope the day is not far distant when a school of this kind will be held within reasonable distance of every Sunday-school worker in the land. The following list may not be complete, but it comprises the names of all of the schools reported to us which are under the auspices of any of our auxiliaries.

Pittsburg, Pa.
Morgantown, W. Va.
Sagamore Beach, Mass.
Asbury Park, N. J.
Searcy, Ark.
East Greenwich, R. I.
Port Dover, Ont.
Clear Lake, Iowa.
Northfield, Mass.
Ocean Park, Me.
Monteagle, Tenn.
Barrie, Ont.
Mt. Hermon, Cal. (N.)
Knowlton, Quebec.
Pocono Pines, Pa.
Winona Lake, Ind.
Valley City, N. D.
Devil Lake Chautauqua, N. D.
Berwick, N. S.
Lake Geneva, Wis.

Any summer school, no matter under what auspices it is held, may have International recognition, and its students may receive the International certificates by complying with the following conditions which have been laid down by our Committee on Education. These conditions are printed here with the hope that many summer schools will so adjust their courses of study as to enable their students to receive International recognition:

Summer training schools may receive, on request, International recognition in the form of certificates issued by the Department of Education, on the following conditions:

1. That the faculty and program of the proposed school be approved by this committee on recommendation of the state association.

2. That the program of the school provide for each student not less than four hours of work, daily, for five days.

3. That the subjects on which instruction shall be given shall be at least the three following:

The Bible.

The Science and Art of Teaching.

Sunday-school Management and Methods.

4. That the program provide instruction for at least two of the recognized grades of the Sunday-school.

5. The standard for the certificate shall be:

a. Attendance of the student on at least fifteen hours of the work.

b. Recommendation by the management of the school based upon approval of note books or such other examination as they may require.

c. Report by the management of enrollment by grades and attendance according to forms furnished by the committee.

Schools which do not measure up to these requirements would do well to apply soon for their 1909 sessions.

Mexico.

We question if there is a more promising field for our work anywhere than Mexico. For nearly three years our faithful secretary, Rev. E. M. Sein, under the direction of a local committee, has been doing efficient service. He has traveled from one end of the great republic to the other, recently making a trip into Yucatan. The local committee in Mexico is very strong. Its chairman is Rev. John W. Butler of Mexico City, who has represented the great Methodist Church there for thirty-two years. The secretary is Rev. C. Scott Williams, a Presbyterian missionary, located at San Luis Potosi. We are glad that both Mr. Williams and Secretary Sein are present at this convention.

Dr. Butler has recently written a little book entitled "Mexico Coming Into Light." We wish every delegate to this convention could read it. There could then be no doubt as to the desirability of pressing our work in Mexico, even if such doubt exists now. They are weary of the darkness in which they have been groping for hundreds of years, and are reaching out for the light.

The country is growing with tremendous strides commercially. During the last thirty years the railway mileage has increased more than thirty fold. Their importations have increased from $18,000,000 to $75,000,000 gold, and their exportations from $27,000,000 to $207,000,000. They have a surplus in their treasury every year, and Mexican bonds are above par in the market. Banks are multiplying, mines developing, factories going up all over the land. Americans have $750,000,000 invested there.

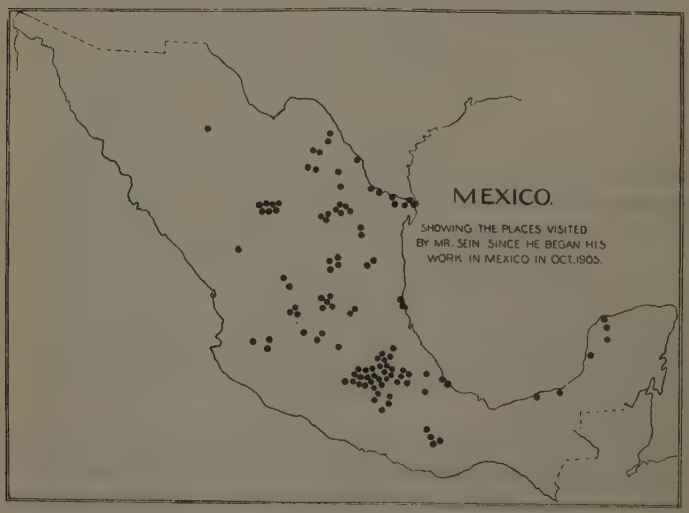
The above is taken from Dr. Butler's book. The good doctor, who is sometimes called the "Bishop of Mexico," also says, referring to Christian work: "The future is full of radiant promise. We are working for a noble race

and inspired with a glorious aim. Beckoning opportunities stand at the open door."

And yet this great work in Mexico has cost our Association practically only $1,000 a year in gold, plus a special contribution of several hundred dollars for the purpose of printing Spanish literature. Mexico needs more Spanish literature. It would be a good investment if we could double the money we are sending them.

Mrs. Bryner has visited them once since the last convention and given them two months of time. Their annual convention is to be held next month in Torreon and our Mr. Merritt will go from this convention there to help them.

A glance at the accompanying map of this great republic will interest you. It shows the places visited by Mr. Sein.



Association Papers.

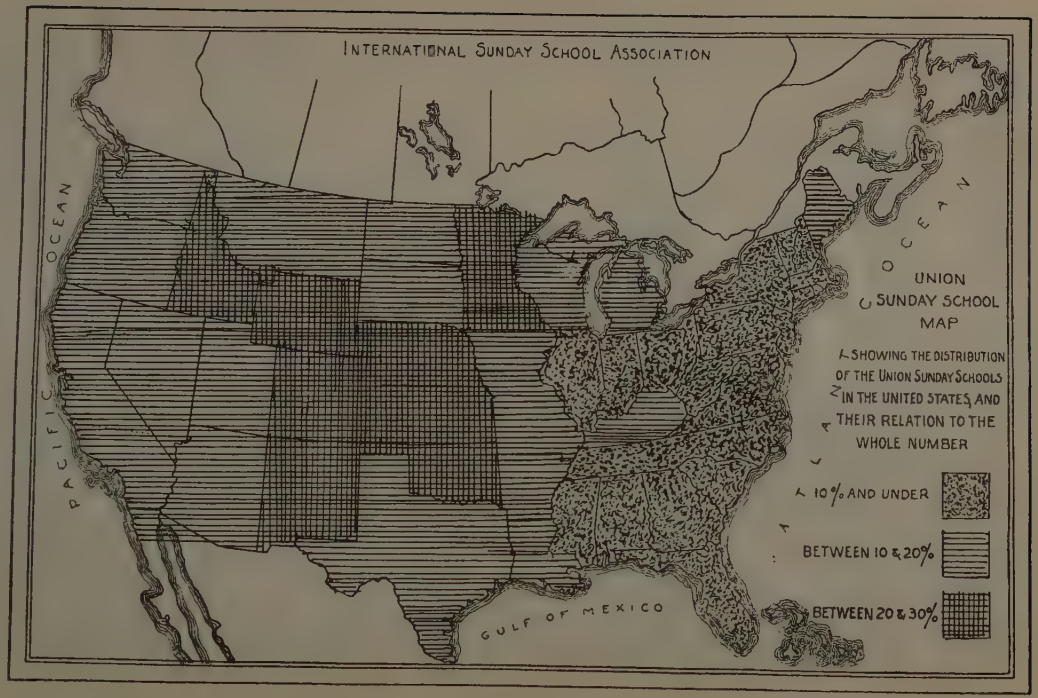
The following states and provinces are issuing association papers. Most of them are monthly; some of them, however, are quarterly.

Arkansas: "The Arkansas Sunday School Herald."
California (N.): "The California Sunday School Register."
California (S.): "Southern California Advance."
Connecticut: "The Silver Trumpet."
Illinois: "The Trumpet Call."
Indiana: "The Awakener."
Iowa: "The Iowa Sunday School Helper."
Kansas: "Kansas State Sunday School Journal."
Kentucky: "Kentucky Sunday School Reporter."
Louisiana: "The Louisiana Success."
Maine: "Maine State Sunday School Star."
Manitoba: "Progress."
Maryland: "Sunday School Outlook."
Michigan: "The Michigan Sunday School Advance."
Minnesota: "The Minnesota Sunday School Herald."
Missouri: "The Missouri Sunday School News."
Nebraska: "The Nebraska Sunday School Record."
New Brunswick: "The New Brunswick and Prince Edward Island Sunday School Advance."
New York: "Sunday Schools at Work."
North Carolina: "North Carolina Sunday School Beacon."
North Dakota: "Live Wires."
Nova Scotia: "Nova Scotia Sunday School Worker."
Ohio: "The Ohio Sunday School Worker."
Oklahoma: "Oklahoma Sunday School Worker."
Ontario. "The Ontario Progress."
Oregon: "The Oregon Optimist."
Pennsylvania: "Pennsylvania Herald."
Rhode Island: "Our Work."
South Dakota: "Church and School."
Texas: "The Texas Sunday School Star."
Vermont: "Vermont Sunday School Herald."
Virginia: "The Virginia Searchlight."
Wisconsin: "The Wisconsin Winner."
Hawaii: "The Hawaiian Youth."

Union and Undenominational Sunday-Schools.

The United States government is gathering the religious statistics of our country. Each denomination is called upon to present its own statistics and these are accepted by the government, as they should be.

When it came, however, to the statistics of union and undenominational Sunday-schools, they were at a loss to know what to do. A special representative of the director of the census at Washington made several visits to our office to ascertain if we could gather these statistics for them.


INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
UNION SUNDAY SCHOOL MAP
SHOWING THE DISTRIBUTION OF THE UNION SUNDAY SCHOOLS IN THE UNITED STATES AND THEIR RELATION TO THE WHOLE NUMBER
10% AND UNDER
BETWEEN 10 & 20%
BETWEEN 20 & 30%

The arrangement was finally made. I was appointed a special agent of the government for this purpose, and the statistics were gathered through our office in four months and a half, the government bearing the expense, which amounted to $550.

We have a letter from the director of the census highly complimenting our association for the promptness and accuracy with which these statistics were gathered, and expressing himself as more than pleased with the result. We look upon this as a very choice testimonial upon the part of the government to the efficiency and thoroughness of our organization. This is one of the best pieces of work ever turned out from our office. Mr. Cork had charge of it.

The gathering of these statistics served another purpose, however, for it showed us where the "watered stock" was in our own association. Many of our states were so well organized that all that was required was to transcribe recent accurate, up-to-date figures which were on file in their offices. Other states threw up their hands and said they could not furnish them at all. But from every state and almost from every county in the Union, Mr. Cork secured these statistics, though it required him, in many cases, to deal directly with the county and even township officers, public school teachers, postmasters and others. Nothing tests the real strength of organization like the gathering of statistics. We are sure the accompanying tabulated report of union schools will interest many.

UNION AND UNDENOMINATIONAL SUNDAY SCHOOL STATISTICS GATHERED FOR THE UNITED STATES GOVERNMENT.

States—	Number of Schools.	Officers and Teachers.	Scholars.	Total Enrollment
Alabama	106	1,260	4,399	5,659
Arizona	19	128	665	793
Arkansas	449	2,368	18,283	20,651
California	189	990	6,256	7,246
Colorado	307	1,900	11,787	13,687
Connecticut	44	399	2,291	2,690
Delaware	6	44	307	351

Florida	99	409	3,155	3,564
Georgia	394	2,129	13,325	15,454
Idaho	64	347	2,391	2,738
Illinois	433	4,353	30,776	35,129
Indiana	339	2,663	14,940	17,603
Indian Territory	171	703	6,757	7,460
Iowa	525	2,170	19,886	23,056
Kansas	1,110	7,471	48,381	55,852
Kentucky	552	3,392	29,153	32,545
Louisiana	173	718	6,680	7,598
Maine	197	1,340	5,877	7,217
Maryland	61	834	4,810	5,644
Massachusetts	97	833	5,185	6,018
Michigan	700	5,397	37,368	42,765
Minnesota	518	2,732	17,761	20,493
Mississippi	142	754	4,268	5,022
Missouri	679	4,450	32,417	36,867
Montana	30	153	1,323	1,473
Nebraska	522	3,430	18,278	21,708
Nevada	7	39	444	483
New Hampshire	68	267	1,636	1,903
New Jersey	212	1,791	11,019	12,810
New Mexico	43	197	1,152	1,349
New York	373	3,411	24,048	27,459
North Carolina	216	1,590	7,817	9,407
North Dakota	103	562	3,604	4,166
Ohio	446	3,508	27,726	31,234
Oklahoma	494	3,065	20,920	23,985
Oregon	178	1,048	6,071	7,119
Pennsylvania	1,170	12,460	75,057	87,517
Rhode Island	14	136	855	991
South Carolina	77	601	5,093	5,694
South Dakota	206	1,066	6,224	7,290
Tennessee	390	1,874	13,531	15,405
Texas	700	3,947	24,698	28,645
Utah	24	102	721	823
Vermont	30	229	1,347	1,576
Virginia	549	2,926	20,723	23,649
Washington	176	1,148	6,957	8,105
West Virginia	185	1,384	10,624	12,008
Wisconsin	334	1,576	10,091	11,667
Wyoming	88	412	2,448	2,860
Total	14,118	94,706	629,525	724,231

Hawaii.

Hawaii is well organized. Their annual conventions are full of interest and power. No International worker has yet visited this territory; but it is hoped that a number of workers from this country will attend their convention next year. Hawaii is one of our promising fields.

Their association has recently established a creditable association paper entitled "The Hawaiian Youth," edited by our committeeman, Mr. Turner. A secretary has been called in the person of Rev. Henry P. Judd. Mr. Judd

has spent many years in that country. We understand that Mr. Judd goes to Hawaii under the auspices of the American Missionary Association, but is to devote considerable time to the Hawaiian Sunday-school work.

California is already planning to send quite a party for the express purpose of helping them in their 1909 convention.

Any other workers who desire to attend may communicate with our office.

The Temperance Department.

Our Temperance Committee has been quite active. Probably the principal advance step that has been taken is the adoption by our International Committee of a definite form of pledge, which was recommended by the Temperance Committee at Louisville in October, 1907. This pledge has already been adopted by one or more temperance associations in our land and is coming into general favor, we believe. The form is given herewith.

International Sunday-School Association Temperance Pledge.

That I may give my best service to God and to my fellowmen, I promise God and pledge myself never to use intoxicating liquors as a drink and to do all I can to end the drink habit and the liquor traffic.

Signed.....

Date.....19... Member of.....Sunday-school

We have also printed a round table leaflet for convention use. A number of other leaflets are needed and are in course of preparation at this time.

The one chief difficulty with this department is to impress upon our Sunday-school and Sunday-school workers that the only business of the International Association in connection with the great temperance move-

ment of the day is to create temperance sentiment by raising up through the Sunday-schools a generation of boys and girls who are pledged to total abstinence and against the liquor traffic. Much has already been done in this direction.

I would like to call your attention to two significant facts:

First. The boys who entered our Sunday-schools at the age of six, when the quarterly temperance lessons were inaugurated, have for several years been men, putting white pieces of paper into the ballot box.

Second. The saloons in America are on the run.

We believe this is no mere coincidence. While we would not claim for the Sunday-school more than is proper, and while we would recognize the splendid influence of the day-school, Anti-Saloon League and other temperance agencies, it is nevertheless true that when we come to account for the widespread temperance sentiment in our land, the Sunday-schools must be reckoned with.

We are all agreed that the saloon must go. Are we not also agreed that the strongest and best agency to drive it from the land is the Sunday-school? We suggest that all Sunday-schools have a temperance secretary as one of their officers, and that it be his duty in connection with the other officers of the school to make temperance Sundays and temperance teaching as effective as possible.

Theological Seminaries and Christian Schools.

Several seminaries have professorships now devoted exclusively to Sunday-school work and others are planning to put them in. All of the seminaries are devoting more attention to Sunday-school work than ever before, and it is well that it is so.

Lecture courses on the Sunday-school and allied topics

are now furnished in nearly all seminaries. The coming pastor will be as thoroughly trained to be a trainer of trainers as to be a preacher of sermons, and that is as it should be.

The seminaries are anxious to help the Sunday-school and we should be just as anxious to help them. The various members of our international force have given lectures in the following seminaries and schools during the past three years:

United Presbyterian, Pittsburg, Pa.
Bible College, Atlanta, Ga.
Kentucky University, Lexington, Ky.
Southern Baptist Theological Seminary, Louisville, Ky.
Susquehanna University, Selins Grove, Pa.
State Normal, Millersville, Pa.
Reformed Seminary, Lancaster, Pa.
Crozier Theological Seminary, Chester, Pa.
Evangelical Seminary, Reading, Pa.
Allegheny Seminary, Allegheny, Pa.
Eden College, St. Louis, Mo.
Boston University, Boston, Mass.
Hartford School of Pedagogy, Hartford, Conn.
Female College, Meridian, Miss.
Henderson College, Arkadelphia, Ark.
Dunkard College, McPherson, Kan.
Illinois Woman's College, Jacksonville, Ill.
Spelman University, Atlanta, Ga.
Girls' School at Athens, Ga.
Eureka College, Eureka, Ill.
Montana Wesleyan University.
Montana Normal College, Dillon, Mont.
Beloit College, Beloit, Wis.
Utah Agricultural College, Logan, Utah.
Montana College, Deer Lodge, Mont.
Philander Smith, Arkansas.
Howe Institute, Memphis, Tenn.
Shaw University, Raleigh, N. C.
Union Theological Seminary, Richmond, Va.
Gammon Theological Seminary, Atlanta, Ga.
Hartford Theological Seminary, Hartford, Conn.
Methodist Seminary, Boston, Mass.
Women's Baptist Seminary, Raleigh, N. C.
Free Baptist, Hillsdale, Mich.
Baptist, Hamilton, N. Y.
State University of Kansas, Lawrence, Kan.
Kalamazoo College, Kalamazoo, Mich.
Cookman Institute, Jacksonville, Fla.
Agricultural College, Greensboro, N. C.
Southern Presbyterian, Louisville, Ky.
Union Seminary, Dayton, O.
Rochester Seminary, Rochester, N. Y.

PER CENT OF POPULATION AND OF PUBLIC SCHOOL AGE (6-18) ENROLLED IN THE SUNDAY-SCHOOLS OF THE UNITED STATES.

States—	Population State Census 1906.	Sunday School Enrollment 1908.	Per Cent Population in S. S.	Public School Enrollment 1906.	Per Cent Public School in S. S.
Alabama	†1,112,612	*200,111	18	†370,447	41
Arizona	143,745	11,052	9	37,158	23
Arkansas	†1,023,554	*291,846	28	†345,752	64
California	1,648,049	202,739	12	376,250	40
Colorado	615,570	104,124	17	152,046	51
Connecticut	1,005,716	139,920	12	230,613	45
Delaware	194,477	52,896	27	51,356	77
Dist. of Columbia	307,716	66,578	23	66,867	72
Florida	623,230	122,119	19	192,827	47
Georgia	2,443,719	315,114	13	815,265	30
Idaho	205,704	17,149	9	58,893	22
Illinois	5,418,670	902,453	17	1,483,088	46
Indiana	2,710,898	509,557	19	750,105	51
Iowa	2,205,690	395,432	18	628,401	47
Kansas	1,612,471	361,234	22	478,904	56
Kentucky	†1,018,672	*276,621	13	†624,779	44
Louisiana	†815,931	*65,000	8	†266,151	25
Maine	714,494	86,559	12	165,476	39
Maryland	1,275,434	250,245	20	355,518	53
Massachusetts	3,043,346	348,646	11	676,231	39
Michigan	2,584,533	492,889	19	699,116	53
Minnesota	2,025,615	218,000	11	595,126	28
Mississippi	1,708,272	127,369	8	580,812	10
Missouri	†3,194,998	*568,237	17	†941,250	45
Montana	303,575	25,100	8	67,576	29
Nebraska	1,068,484	244,702	23	322,041	56
Nevada	42,335	3,272	8	9,013	27
New Hampshire	432,624	60,744	14	93,360	49
New Jersey	2,196,237	395,792	18	548,840	54
New Mexico	216,328	6,500	3	66,240	8
New York	8,226,990	1,033,032	13	1,967,896	35
North Carolina	2,059,326	450,000	21	685,138	49
North Dakota	463,784	92,250	22	138,913	49
Ohio	4,448,677	1,052,921	24	1,176,675	76
Oklahoma	1,109,435	250,000	22	362,018	52
Oregon	474,738	87,586	19	124,999	53
Pennsylvania	6,928,515	1,417,831	21	1,838,135	58
Rhode Island	490,387	58,227	12	115,192	39
South Carolina	†810,614	*154,686	25	†211,398	55
South Dakota	465,908	62,953	14	144,198	32
Tennessee	2,172,476	357,625	17	694,975	39
Texas	3,536,618	503,560	14	1,183,353	32
Utah	316,331	10,308	3	103,061	7
Vermont	350,373	64,602	18	81,882	49
Virginia	1,973,104	507,135	28	624,092	59
Washington	614,625	123,720	20	155,440	59
West Virginia	1,076,406	174,096	16	331,964	39
Wisconsin	2,260,930	446,000	20	670,818	50
Wyoming	103,673	12,018	11	24,757	40
Canada—					
Alberta	185,412	17,124	9	77,873	17
British Columbia	178,657	22,962	13	75,035	23
Manitoba	395,500	54,755	15	81,013	50
New Brunswick, Pr. Edward Island	441,120	61,732	14	96,272	49
Nova Scotia	459,574	88,699	20	108,742	61
Ontario	2,238,068	489,452	22	595,257	62
Saskatchewan	257,763	14,555	6	88,260	12
Quebec	1,800,000	42,684	2	407,941	8

*Colored schools not included in these figures.
†White population only.

Note—One-fourth of the Sunday-school enrollment is deducted for those who are under six and over eighteen years of age, thus giving the number of children of school age (6-18) enrolled in the Sunday-school.

The population and public school enrollment for 1906 are taken from the statistics of the commissioners of education of United States and Canada.

Sunday-School Statistics of North America.

Nothing tests the real thoroughness of organization like the gathering of statistics. The inability to secure statistics is always a sign of weakness. It may not be a fault but it is a weakness. We may not be able to remedy it, but it is a weakness just the same. Other things being equal, that state or province is the best organized which procures the most complete and accurate statistics.

Ours is the only association that regularly gathers the Sunday-school statistics of the whole field. We believe the statistics presented here are the most accurate that have ever been made public.

STATISTICS PRESENTED TO THE SEVERAL INTERNATIONAL SUNDAY SCHOOL CONVENTIONS.

States—	Date.	Sunday Schools.	Teachers, Officers.	Scholars.	Total.
1. Baltimore	1875	69,272	788,805	6,062,064	6,950,869
2. Atlanta	1878	83,441	894,793	6,843,997	7,738,790
3. Toronto	1881	90,370	975,195	7,177,165	8,152,360
4. Louisville	1884	103,516	1,089,229	8,056,799	9,146,328
5. Chicago	1887	106,308	1,161,203	8,489,445	9,650,648
6. Pittsburg	1890	115,959	1,209,426	9,146,244	10,355,670
7. St. Louis	1893	131,918	1,377,735	10,317,472	11,695,208
8. Boston	1896	142,089	1,476,369	11,556,806	13,033,175
9. Atlanta	1899	148,139	1,482,308	12,017,325	13,469,633
10. Denver	1902	152,930	1,514,119	12,309,412	14,101,289
11. Toronto	1905	155,007	1,556,947	12,076,232	14,127,541
12. Louisville	1908	170,028	1,594,674	13,515,498	15,110,172

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION AND PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Associations—	1908 S. S. Enrollment.	State Receipts.	Yearly Pledge to International.	Per Cent of State Receipts.
Arizona	11,052	$ 50.00	$ 25.00	50
District of Columbia	66,578	452.00	130.00	32.4
Nevada	3,272	85.00	20.00	23.6
Montana	19,581	254.00	50.00	19.8
Delaware	52,896	805.00	110.00	17.1
Alberta	17,124	150.00	20.00	13.3
Saskatchewan	14,155	150.00	20.00	13.3
California (N.)	102,486	1,800.00	200.00	11.1
Georgia	315,114	911.00	100.00	10.9
New Jersey	395,792	5,955.00	600.00	10
Utah	10,308	96.00	10.00	10
South Carolina	154,686	1,075.00	100.00	9.3
Washington (E.)	56,856	898.00	75.00	8.4
New York	1,020,997	9,059.00	750.00	8.3
Illinois	902,453	12,368.00	1,000.00	8.1
British Columbia	22,962	400.00	33.00	8
Maine	86,559	2,628.00	175.00	6.7
Ohio	1,052,921	15,761.00	1,000.00	6.4
Michigan	492,889	4,670.00	300.00	6.4
Iowa	395,432	3,500.00	200.00	6
New Hampshire	60,744	1,706.00	100.00	5.8
Missouri	568,237	3,613.00	200.00	5.5
N. B., P. E. Island	61,732	2,875.00	155.00	5.2
Massachusetts	348,646	8,491.00	500.00	5.1
Pennsylvania	1,417,831	21,783.00	1,100.00	5
Mississippi	112,724	1,500.00	75.00	5
Indiana	509,557	6,400.00	300.00	4.7
Washington (W.)	66,864	2,633.00	125.00	4.7
Idaho	17,149	550.00	25.00	4.6
North Carolina	450,000	2,266.00	100.00	4.5
Rhode Island	58,185	3,446.00	150.00	4.4
Oregon	87,586	1,862.00	75.00	4
Wisconsin	421,000	2,528.00	100.00	3.9
Wyoming	12,018	279.00	10.00	3.8
Quebec	42,684	2,765.00	100.00	3.7
Oklahoma	250,000	2,825.00	100.00	3.6
California (S.)	100,353	4,988.00	165.00	3.3
Kentucky	276,621	8,067.00	250.00	3.1
Kansas	361,234	6,450.00	200.00	3.1
Ontario	489,452	10,139.00	300.00	2.9
Nova Scotia	88,699	3,906.00	100.00	2.6
Texas	503,500	5,058.00	125.00	2.5
Vermont	64,602	4,388.00	100.00	2.3
Nebraska	244,702	4,743.00	100.00	2.1
West Virginia	174,096	4,879.00	100.00	2.1
Colorado	104,124	4,994.00	100.00	2
Virginia	382,252	2,943.00	50.00	1.9
Alabama	200,111	6,485.00	100.00	1.6
South Dakota	62,953	2,312.00	35.00	1.5
Connecticut	139,920	6,638.00	100.00	1.5
Manitoba	54,755	6,607.00	100.00	1.5
Arkansas	291,849	3,425.00	50.00	1.5
North Dakota	92,250	3,595.00	50.00	1.4
Louisiana	65,000	3,735.00	50.00	1.3
Maryland	250,245	4,280.00	50.00	1.2
Minnesota	218,000	6,120.00	50.00	.8
New Mexico	6,035	.....	10.00	...
Tennessee	295,215	.....	125.00	...
Florida	2,400	.....	10.00	...
Newfoundland	25,140	.....	25.00	...

AMOUNT OF MONEY RECEIVED BY THE INTERNATIONAL ASSOCIATION FROM EACH STATE AND PROVINCIAL ASSOCIATION FOR THE LAST 36 YEARS.

"Proportion of a cent per member" is figured on the State or provincial yearly pledge for the last triennuim.

Associations—	1908 S. S. Enrollment.	——Receipts for 36 Years.—— Association.	Individuals.	Total.	
Alabama	200,111	$ 1,887	$ 1,247	$ 3,134	1-20th
Alberta	17,124	110	53	163	1- 9th
Arizona	11,050	174	620	794	1- 5th
Arkansas	291,849	415	263	678	1-60th
British Columbia	22,962	151	11	162	1-10th
California (S.)	100,353	839	1,106	1,945	1- 8th
California (N.)	102,486	11,201	1,424	12,625	1- 5th
Colorado	104,124	780	706	1,486	1-10th
Connecticut	139,920	2,150	1,171	3,321	1-13th
Delaware	52,896	2,280	1,762	4,042	1- 5th
District of Columbia	66,578	1,946	1,209	3,155	1- 5th
Florida	122,119	456	181	637	
Georgia	315,144	2,242	1,370	3,612	1-35th
Idaho	17,149	160	214	374	1-10th
Illinois	902,453	122,888	18,822	141,710	1-10th
Indiana	509,557	3,631	1,706	5,337	1-19th
Iowa	395,432	2,140	1,058	3,198	1-20th
Kansas	361,234	2,457	1,910	4,367	1-20th
Kentucky	276,621	3,400	1,433	4,833	1-11th
Louisiana	65,000	1,025	777	1,802	1-17th
Maine	86,559	2,175	547	2,722	1- 5th
Manitoba	54,755	915	551	1,466	1- 5th
Maryland	250,245	1,300	792	2,092	1-50th
Massachusetts	348,646	10,032	10,897	20,929	1- 7th
Michigan	492,889	4,502	6,534	11,036	1-17th
Minnesota	218,000	1,462	1,727	3,189	1-50th
Mississippi	127,369	1,025	500	1,525	1-14th
Missouri	568,237	2,723	555	3,278	1-25th
Montana	25,100	675	482	1,157	1- 4th
Nebraska	244,702	1,435	345	1,780	1-24th
New Brunswick, Prince Ed. Island.	61,732	2,115	600	2,715	1- 4th
Newfoundland	25,140	338	30	368	1-10th
Nevada	3,272	44	15	59	1- 2
New Hampshire	60,744	2,027	402	2,429	1- 7th
New Jersey	395,792	9,394	6,619	16,013	1- 7th
New Mexico	65,000	67	134	201	1- 7th
New York	1,033,032	5,902	7,803	13,705	1-14th
North Carolina	450,000	1,068	1,971	3,039	1-50th
North Dakota	92,250	748	602	1,350	1-20th
Nova Scotia	88,699	975	685	1,660	1-10th
Ohio	1,052,921	9,546	4,141	13,687	1-10th
Oklahoma	250,000	400	311	711	1-20th
Ontario	489,452	5,175	1,164	6,339	1-17th
Oregon	87,586	630	493	1,123	1-11th
Pennsylvania	1,417,831	14,209	15,968	30,177	1-11th
Quebec	42,684	1,625	318	1,943	1- 4th
Rhode Island	58,227	2,960	2,211	5,171	1- 4th
Saskatchewan	14,555	60	...	60	1- 7th
South Carolina	154,686	1,878	633	2,511	1-17th
South Dakota	62,953	280	229	509	1-17th
Tennessee	357,625	1,401	2,217	3,618	1-25th
Texas	503,500	1,150	402	1,552	1-50th
Utah	10,380	55	60	115	1-11th
Vermont	64,602	1,681	1,068	2,749	1- 6th
Virginia	507,135	1,261	641	1,902	1-70th
Washington (E.)	56,856	945	250	1,195	1- 7th
Washington (W.)	66,864	1,195	228	1,423	1- 5th
West Virginia	174,096	1,435	692	2,127	1-17th
Wisconsin	446,000	656	493	1,149	1-50th
Wyoming	12,018	315	120	435	1-12th

International Financial Growth

Summary for Thirty-six Years.

1872 to 1908

NOTE: The amount set opposite each "Triennial Convention" below indicates the total receipts from all sources for the Triennium ending with that Convention.

Year	Place of Meeting.	Looks Like This	Amount.	
1875	Baltimore.		826	88
1878	Atlanta.		1626	00
1881	Toronto.		3493	84
1884	Louisville.		10503	51
1887	Chicago.		9273	70
1890	Pittsburg.		14755	81
1893	St Louis.		19454	27
1896	Boston.		23993	18
1899	Atlanta.		38006	79
1902	Denver.		40112	02
1905	Toronto.		56281	45
1908	Louisville.		108065	30
			$326392	75

Baines

Our Finances.

Truly we have occasion for much gratitude to the Heavenly Father because of our growth during the past three years as indicated by the finances. A glance at the accompanying chart will show the steps upward by three year periods since 1872.

In thirty-six years we have leaped from $800 for the entire triennium to $108,000, as indicated by Treasurer Wells' report. The states and provinces have come up beautifully in nearly every case. Individual friends have been raised up too, and we are glad.

We trust you will all remember that this money is expended under the wise direction of our Central Committee, and not according to the caprice of any one man. It is all used as carefully as if it came out of the pockets of those who spend it. Treasurer Wells' report will indicate the "hence and the whence" of every dollar.

Headquarters in Chicago.

At a meeting of the Central Committee held in Chicago ward to the centralization of our offices in Chicago. This ceived the idea of securing quarters for all three of these was deemed necessary because of the rapidity with which our work was growing, and because we had at that time three separate offices.

Our treasurer, Mr. F. A. Wells, being officially connected with the International Association, the Illinois State Association, and the Cook County Association, con- in January, 1907, definite action was taken looking for- associations on the same floor of a convenient office building.

In May of 1907 the removal was made, since which time our headquarters have been comfortably located on the eighth floor of the Hartford building, corner of Dearborn and Madison streets, in the very heart of the city.

It will be remembered that the Cook County Associa-

tion, through Mr. Wells, offered to pay the additional rent in excess of what we were already paying, up to the first of May following this convention. (That is, to May, 1909.) This was done to secure the office in Chicago. The excess of rent is about $100 a month, and "it is well known by those who know" that up to this time—a full year—this excess has been cheerfully borne personally by our large hearted treasurer, in addition to his regular contributions to our work.

Good News.

We are glad, however, to report that at a meeting of business men held at the Union League Club, May 26th last, a resolution was passed thanking the International Association for locating its headquarters in Chicago. And at the same time a committee of business men was appointed for the purpose of interesting other business men of the city in guaranteeing the rent of our association for the next three years. You will be glad to know that this committee has been successful in its undertaking, and that the rent of our association for the next three years, amounting in all to about $7,200, is guaranteed by some of the choice Christian business men of Chicago. Certainly this expression of interest and appreciation on their part should call forth the heartiest thanks of this association.

Our offices are well adapted to our needs, though they are none too large. Indeed, we find them already pretty small. Nevertheless, we are comfortably and conveniently located, and an invitation is extended to all of our friends to come and see us. The latch string is always out. *It is your office.*

Life Membership.

At a meeting of our Central Committee, held in Chicago something over a year ago, it was decided to undertake the securing of one hundred life memberships at one

thousand dollars each, with the hope that we might be able to report them at this convention.

Eight of them were taken at that time by those who were present. Others have been secured since. We now have twenty-five pledges of this kind. The financial condition through which we are passing made it seem wise to our committee not to press the matter as vigorously as we had intended. It is hoped that the balance of the one hundred life memberships may be pledged at this convention.

It is understood that the money pledged for the life memberships may be paid one-third each year. With this additional resource of $33,000 a year for the next three years, we could practically double our field force and efficiency. It is a consummation devoutly to be wished. We are praying that the Heavenly Father will put it into the hearts of many who are here, not only to become life members by the subscribing of a thousand dollars, but to subscribe a thousand for each of the three years of this triennium—each thousand dollars contributed constituting a life membership—and those who contribute more than one may bestow this compliment upon their friends.

Below we give the names of those who have, up to this time, become life members, though some of this number have pledged to pay a thousand dollars a year for the triennium.

No. 1. E. K. Warren, Three Oaks, Mich. (PAID.)
No. 2. F. A. Wells, Chicago, Ill. (PAID.)
No. 3. W. N. Hartshorn, Boston, Mass. (PAID.)
No. 4. Mrs. W. N. Hartshorn, Boston, Mass.
No. 5. David C. Cook, Elgin, Ill.
No. 6. Dr. H. M. Hamill, Nashville, Tenn. (PAID.)
No. 7. Marion Lawrance (by E. O. Excell). (PAID.)
No. 8. E. H. Nichols, Chicago, Ill.
No. 9. D. H. Marbury, Birmingham, Ala. ($500 PAID.)
No. 10. Wm. A. Wilson, Houston, Tex.
No. 11. George W. Watts, Durham, N. C.
No. 12. William G. French, San Francisco, Cal.
No. 13. Mrs. William G. French, San Francisco, Cal.
No. 14. Mrs. Mary E. King, Holland, Mich. ($250 PAID.)
No. 15. C. M. Campbell, Sacramento, Cal.
No. 16. M. P. Perley, Enosburg Falls, Vt. ($250 PAID.)
No. 17. Mrs. Annie S. Goffe, Sandy Point, Me.

No. 18. Mrs. W. C. B. Rawson, St. Johns, Mich. (PAID.)
No. 19. A Friend, Providence, R. I.
No. 20. H. J. Heinz, Pittsburg, Pa. (PAID.)
No. 21. D. S. Johnston, Tacoma, Wash.
No. 22. Henry Pharr in memory of Capt. Pharr, Morgan City, La
No. 23. Paul C. Warren, Three Oaks, Mich.
No. 24. S. B. Harding, Waukesha, Wis.
No. 25. Charles W. Dorsey, Baltimore, Md.

This convention should provide for at least $200,000 for the next three years. In my judgment, we ought, without any further delay, to put into our work the following secretaries, field workers and superintendents, on full time:

1. Superintendent Elementary Department.
2. Superintendent Teacher Training Department.
3. Superintendent Visitation Department.
4. A Publicity and Statistical Secretary.
5. A College and Seminary Secretary.
6. A Financial Secretary.
7. Superintendent Missionary Department.
8. Superintendent Temperance Department.
9. Superintendent Intermediate Department.
10. Superintendent Spanish Department.

All of these workers should be available for general field work so far as consistent with the particular duties for which they are responsible.

Two Greatly Needed Campaigns.

While the reports herewith presented are most gratifying, indeed more so, we believe, than ever presented to the International Convention, there is nevertheless one feature that ought to fill us with alarm; and it is this: During this entire triennium our Sunday-school enrollment in North America has made a net gain of only about a million members.

This means that it takes about forty-five officers, teachers and scholars a whole year to add one new member to the Sunday-school. Our statistics show that the average size of the Sunday-schools of North America is

ninety. Surely the average Sunday-school ought to add more than two new members to its enrollment in twelve months. But this is the record that we must face.

This is truly an occasion for alarm and ought to arouse us to action. I fear that in our efforts to make our Sunday-schools better by grading, classification, teacher training, etc., etc., we have forgotten to go into the highways and hedges, and indeed upon our avenues and boulevards, and bring the scholars into the Sunday-school.

This we ought to have done without leaving the other undone. It is not necessary to neglect either for the other. I suggest that one of the topics upon all of our convention programs, for the next three years, be "How to Grow in Numbers."

It ought to be the normal condition in every church that the Sunday-school enrollment far outnumbers the church membership. But this condition is not very common in most localities. May there not be the determination in this convention to enter upon a vigorous campaign throughout our entire field to increase our membership at least ten per cent a year during the next triennium, and this would be threefold better than we have done during the last three years. Why not?

Conversions.

But the matter to which I wish to call your attention most earnestly, and the one which weighs heaviest upon my heart, is the comparatively small number of conversions we are reporting as a result of our great association and its work.

These figures are better than those reported at Toronto, and yet they are far from what they ought to be. Forty-six of our associations report 903,028 conversions and additions to the churches during the triennium. But these forty-six associations have 1,223,796 officers and teachers. From these figures it is seen that it takes four

officers and teachers a whole year to lead one soul to Christ and into the church. Does it appear to you that this is an adequate harvest for all our plowing and seed sowing? Many times have I seen my father at corn planting time soak the seed over night before planting it. This he did to make it spring into life the quicker.

We are told in the 126th Psalm that, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Perhaps we have been faithful in our sowing and in our cultivating, but have failed in watering the seed with our tears, and anxiously praying for results as we have labored.

Every delegate here has received a card bearing the words, "The general secretary's heart is in this personal message to you." Will you not take the card home and place it upon your desk or writing-table where you can see it every day?

This, dear friends, is the burden of my heart. More and more do I long to see adequate results in the conversions of our scholars, and, to my mind, this is the weakest point in all our work. We ought not to be discouraged. We have much to be grateful for. God has wonderfully blessed us; 903,028 precious souls won for him in three years, and yet it is not enough.

For one, I feel like confessing the sinfulness of my neglect along this very line, but craving the Father's help that I may do better. At the same time, dear friends, may I not lay it upon your hearts, as I know it is already upon the hearts of many, that these next three years of our history as an association should be marked by a mighty revival in our Sunday-schools,

A Campaign for Soul Winning

seeking in a systematic, definite, earnest, prayerful way to win every scholar to the Lord Jesus Christ. Shall we not give much time, thought and prayer to this in every

one of the 50,000 Sunday-school conventions that will be held before we meet again? Shall we not preach about it in our pulpits, and talk about it in our teachers' meetings, and before the schools, and use every opportunity to make the harvest greater?

We know it is not the will of our Heavenly Father that one of these scholars should perish. It is a great responsibility, dear friends, and I feel it as I have never felt it in my life, and for no one thing have I prayed so much in connection with this convention as that we might be sent to our knees before God asking for guidance and help and then sent away to our churches, schools and homes to do more faithful work than we have ever done before.

Let us not get tangled up in the machinery of our organization and forget that immortal souls are perishing every day all about us. Thousands and thousands of Sunday-schools run a whole year without a conversion. Over 2,000 Sunday-schools in one denomination had this record not long ago.

How it must grieve the Savior's heart, and maybe it is because of our lack of faith and effort. If I never make another report to you as your General Secretary, I trust you will remember the last sentences of this one. The crying need in our land today is that our association, so mighty, so wonderfully blessed of God, should see its day and opportunity and redouble its energy during the next three years, inaugurating such a campaign for soul winning as shall sweep hundreds of thousands of our scholars into the kingdom of God and set all the bells of heaven ringing for very joy. I want to see it—so do you. Let us work for it, pray for it, expect it, and our God will give it.

Marion Lawrance

General Secretary.

TWELFTH TRIENNIAL

INTERNATIONAL SUNDAY SCHOOL CONVENTION, LOUISVILLE, KY.

UNITED STATES	SCHOOL ENROLLMENT					ORGANIZATION						
	Sunday Schools	Officers and Teachers	Scholars in all Departments	Total Enrollment	Teachers' Meetings	No. of Counties	Counties Organized	Banner Counties	Cities Organized	Number Conventions held	Paid Workers full time	Paid Workers part time
Alabama	4,316	26,265	269,600	295,965	×	67	67	44	3	1,250	4	1
Alaska	45	175	2,585	2,760	×	×	×	×	+	+	+	+
Arizona	150	1,057	9,995	11,052	17	5	3	+	+	12	+	+
Arkansas	3,086	34,200	269,649	306,849	37	75	67	28	6	522	2	1
California (N)	1,055	10,742	91,744	102,486	×	48	39	×	+	235	2	1
California (S)	750	9,759	90,594	100,353	155	10	10	4	6	130	2	1
Colorado	1,015	10,205	93,919	104,124	122	59	46	22	4	404	2	+
Connecticut	1,129	14,824	125,096	139,920	61	8	7	3	5	205	1	2
Delaware	418	5,821	47,075	52,896	38	3	3	3	1	108	1	+
District of Columbia	249	4,781	61,797	66,578	46	1	1	1	1	6	+	+
Florida	2,450	12,119	110,000	122,119	×	42	×	×	×	75	+	+
Georgia	5,029	38,998	276,116	315,114	×	146	50	+	1	150	+	+
Idaho (a)	217	1,930	15,219	17,149	18	17	9	+	+	50	+	1
Illinois	7,707	93,031	809,422	902,453	1,155	102	102	33	4	4,442	8	4
Indiana	5,210	64,881	444,676	509,557	660	92	92	48	7	6,525	3	1
Iowa	4,352	45,648	349,784	395,432	395	99	99	28	12	1,921	2	+
Kansas	4,606	45,474	315,760	361,234	×	105	105	45	6	3,600	3	1
Kentucky	3,994	30,091	287,487	317,578	174	119	119	43	11	2,000	5	2
Louisiana	1,400	12,000	68,000	80,000	250	59	30	×	3	100	2	1
Maine	1,050	9,520	77,039	86,559	57	16	16	10	1	317	1	+
Maryland	1,987	27,125	223,120	250,245	×	23	22	+	1	125	3	1
Massachusetts	1,926	35,111	313,535	348,646	411	14	14	+	+	225	3	1
Michigan	5,120	52,321	440,568	492,889	×	83	76	1	3	1,473	2	8
Minnesota	2,025	20,500	197,500	218,000	500	85	78	8	8	800	2	2
Mississippi	2,350	14,225	115,250	127,369	×	74	×	×	×	175	1	+
Missouri	6,907	539,260	554,252	620,162	×	115	70	35	4	1,300	2	2
Montana	375	2,850	22,250	25,100	×	27	×	×	×	45	1	+
Nebraska	2,560	30,700	214,002	244,702	×	90	79	59	3	450	2	3
Nevada	45	399	2,943	3,272	5	15	2	+	+	11	+	+
New Hampshire	660	7,062	53,688	60,744	43	10	9	2	1	130	1	1
New Jersey	2,349	39,354	356,438	395,792	×	21	21	+	+	277	3	+
New Mexico	99	750	5,750	6,500	×	24	×	×	×	35	+	+
New York	6,101	105,870	927,162	1,033,032	1,410	61	61	+	8	800	5	2
North Carolina	8,000	50,000	400,000	450,000	×	99	42	2	+	500	1	+
North Dakota	1,251	9,589	82,661	92,250	149	43	39	14	2	367	1	1
Ohio	8,012	115,291	937,630	1,052,921	1,463	88	88	88	9	9,000	9	5
Oklahoma	3,000	28,570	221,430	250,000	250	75	47	10	8	250	2	+
Oregon	1,312	10,212	77,374	87,586	128	33	30	10	2	230	1	+
Pennsylvania	11,031	156,144	1,251,687	1,417,831	×	67	67	54	3	5,125	8	2
Rhode Island	346	6,041	52,186	58,227	36	12	12	12	4	66	2	1

STATISTICAL REPORT

JUNE 18-23, 1908, MARION LAWRANCE, GENERAL SECRETARY.

STATISTICS OF THE VARIOUS DEPARTMENTS

ELEMENTARY				TEACH'R TRAIN'G			Ad'lt	HOME		MISCELLANEOUS					
Cradle Rolls	Cradle Roll Membership	Primary Unions	Schools with separate Elementary rooms	Membership Teacher Training Classes	First Course Graduates	Advanced Graduates	Organized Adult Classes	Home Departments	Membership Home Department	I. R. C. Membership	Temperance Department	I. B. R. A. Enrollment June 1st, 1908	Number of Summer Schools	Cities & Counties doing Visitation	Scholars Joining Church
331	6,000	22	750	×	×	×	13	165	7,254	+	no	+	+	yes	×
×	×	×	×	×	×	×	×	×	×	×	×	+	+	×	×
15	290	+	×	107	+	+	5	15	281	×	no	10	+	+	175
180	3,170	12	88	263	29	+	15	115	9,178	+	yes	40	1	42	2,250
318	4,977	3	458	624	17	8	11	205	5,028	×	yes	951	1-2	no	8,241
239	6,081	9	406	1,198	114	9	15	209	9,127	+	yes	78	+	no	7,682
280	6,403	3	509	2,430	46	+	16	153	5,482	142	yes	63	1-3	2	7,345
191	6,056	+	396	×	×	×	4	252	10,959	+	no	30	+	no	4,642
133	2,871	1	134	743	146	+	17	61	1,531	+	yes	1,857	+	no	5,798
76	2,371	1	×	89	×	×	30	58	4,818	+	no	60	+	no	6,000
×	×	×	×	×	×	×	×	×	×	+	no	5	+	no	×
×	×	×	×	×	×	×	6	×	×	+	yes	50	+	no	×
45	767	4	60	250	×	×	6	20	449	+	yes	+	+	no	×
1,676	41,532	13	2,556	3,477	474	2	81	1,352	44,140	+	yes	5,050	1-2	no	85,912
863	15,946	9	1,497	4,000	705	2	82	610	17,617	+	yes	221	1-3	10	45,070
890	16,679	14	200	375	180	+	21	682	14,808	+	yes	434	1-3	yes	40,688
838	15,357	3	1,220	5,000	388	2	57	638	16,082	520	no	968	+	yes	33,030
278	6,958	2	603	4,096	308	+	95	234	8,653	10	yes	229	1-1	25	24,950
110	1,500	3	50	350	+	+	8	100	3,500	×	yes	4	3-9	6	3,000
245	6,628	1	329	150	25	+	28	217	5,974	+	yes	75	+	×	4,876
310	4,420	1	75	437	76	+	2	102	4,250	471	yes	198	1-1	yes	×
558	14,446	10	×	3,778	×	×	16	830	35,089	+	×	473	4-10	×	23,923
595	10,716	4	262	862	30	+	45	338	11,237	+	yes	200	+	2	16,809
225	5,019	3	1,200	4,200	375	11	5	150	3,000	2	yes	20	+	no	4,500
×	×	×	×	×	×	×	×	×	×	+	no	26	+	yes	×
350	3,858	8	×	322	28	+	21	210	4,921	+	yes	513	+	11	12,132
×	×	×	×	×	×	×	×	×	×	+	no	+	+	no	×
585	9,571	9	510	2,500	225	15	19	208	6,224	+	yes	77	3-9	1	20,000
9	203	+	14	×	×	×	×	4	114	+	yes	2	+	no	72
199	4,665	+	301	75	35	+	7	203	5,847	+	yes	1,100	+	no	3,258
900	21,349	18	1,294	461	40	+	30	646	27,349	150	no	591	3	no	36,214
×	×	×	×	×	×	×	6	×	×	+	no	+	+	no	×
1,352	32,085	19	2,127	5,571	5	1	310	1,409	82,260	+	no	1,308	+	5	95,225
×	×	×	×	×	×	×	9	×	×	+	×	+	+	no	×
105	1,915	1	123	328	26	+	10	220	4,016	7	yes	186	2-5	no	4,512
2,549	62,382	14	2,736	8,563	1,970	65	117	1,921	62,590	218	yes	488	no	no	62,625
125	1,875	2	175	1,100	58	×	6	105	1,050	+	yes	4	+	50	10,570
135	3,055	2	218	820	23	+	28	69	1,833	24	yes	5	+	yes	4,526
3,246	97,791	11	×	14,268	3,427	49	189	1,914	77,634	+	yes	1,947	4-10	1	133,736
131	3,156	2	196	373	240	16	34	122	4,129	+	no	3	1-3	no	5,250

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach 4, Calif.

UNITED STATES	SCHOOL ENROLLMENT					ORGANIZATION						
	Sunday Schools	Officers and Teachers	Scholars in all Departments	Total Enrollment	Teachers' Meetings	No. of Counties	Counties Organized	Banner Counties	Cities Organized	Number Conventions held	Paid Workers full time	Paid Workers part time
South Carolina	6,126	35,050	339,636	374,686	×	42	17	1	2	500	1	+
South Dakota	1,092	8,000	54,953	62,953	×	53	42	1	1	137	1	+
Tennessee	5,345	43,833	313,792	357,625	×	96	×	×	×	150	1	+
Texas	6,800	44,000	459,500	503,500	250	245	102	15	5	800	2	5
Utah	135	902	9,406	10,308	10	27	7	1	1	46	+	+
Vermont	695	7,295	57,307	64,602	63	14	14	3	4	320	3	+
Virginia	5,681	54,647	452,488	507,135	×	100	34	×	3	250	1	1
Washington (E)	736	5,623	51,233	56,856	×	24	14	3	3	117	1	+
Washington (W)	900	7,376	59,488	66,864	69	19	14	+	2	107	1	+
West Virginia	2,622	19,584	154,512	174,096	141	55	47	16	....	637	2	1
Wisconsin	5,950	21,000	425,000	446,000	×	71	34	3	8	175	2	+
Wyoming	236	1,425	10,593	12,018	14	13	13	+	+	41	+	+
Hawaii	150	1,413	8,000	10,213	25	5	4	+	+	13	1	+
Philippines	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Porto Rico	127	275	7,041	7,316	×	+	+	+	+	11	+	+
TOTAL IN U. S.	151,476	1,459,535	12,272,657	13,732,192	8,152	2,896	1,964	650	160	46,740	103	52
CANADA												
Alberta	299	1,728	15,396	17,124	×	23	9	+	+	11	+	1
British Columbia (E)	92	519	4,885	5,404	×	13	13	+	+	11	+	1
British Columbia (W)	178	1,509	16,049	17,558	×	21	16	+	4	17	+	1
Manitoba	601	5,697	49,058	54,755	49	29	28	2	1	350	2	+
New Brunswick, Prince Edward Isl'd	1,061	6,644	55,108	61,732	41	18	18	15	4	450	2	+
Nova Scotia	1,264	8,779	79,920	88,699	57	22	22	13	2	400	2	+
Ontario	5,300	51,334	438,118	489,452	478	84	71	24	8	611	5	+
Saskatchewan	324	1,677	12,878	14,555	×	22	20	+	+	26	+	1
Quebec	494	4,379	38,305	42,684	88	65	13	12	3	210	1	+
TOTAL FOR CANADA	9,703	82,306	709,717	791,023	713	297	210	66	22	2,086	12	4
Newfoundland, Labrador	353	2,374	22,766	25,140	×	×	×	×	×	×	×	×
Mexico	201	1,013	10,713	11,726	×	×	×	×	×	×	1	+
West Indies (*b*)	1,071	8,506	113,420	121,926	2	×	×	×	×	315	+	+
Central America	231	577	5,741	6,318	×	×	×	×	×	71	+	+
TOTALS FOR ABOVE	1,856	12,470	152,640	165,110	2	×	×	×	×	386	1	+
GRAND TOTAL	170,028	1,594,674	13,515,498	15,110,172	8,867	3,193	2,174	716	182	49,212	116	56

× No report of any kind given for this item.
\+ Report states they have none.
a Six counties of Northern Idaho are included in Eastern Washington.
b West Indies reports by Islands are given with the West Indies map.

STATISTICS OF THE VARIOUS DEPARTMENTS

ELEMENTARY				TEACH'R TRAIN'G			ADULT	HOME		MISCELLANEOUS				
Cradle Rolls	Cradle Roll Membership	Primary Unions	Schools with separate Elementary rooms	Membership Teacher Training Classes	First Course Graduates	Advanced Graduates	Organized Adult Classes	Home Departments	Membership Home Department	I. R. C. Membership	Temperance Department	I. B. R. A. Enrollment June 1st, 1908	Number of Summer Schools	Cities & Counties doing Visitation	Scholars Joining Church
25	425	5	×	15	×	×	15	50	1,250	×	yes	68	+	no	×
52	1,320	1	×	60	13	2	×	40	1,500	50	yes	172	+	yes	3.221
×	×	×	×	142	×	×	1	×	×	×	×	229	+	yes	×
200	4,500	8	×	600	×	×	13	250	5,000	×	yes	86	+	10	60.000
24	408	1	60	27	+	+	×	17	342	53	×	100	+	no	650
220	4,420	2	300	156	5	1	12	150	9,103	+	yes	243	+	13	3,695
46	883	4	×	55	16	2	21	46	936	+	no	+	+	yes	38,619
×	×	1	×	360	68	+	×	×	×	2	yes	127	+	2	×
96	256	3	167	127	18	+	5	40	1,288	+	yes	90	+	yes	1,634
274	6,736	6	167	1,820	219	+	25	159	5,666	...	yes	186	1-3	no	11,098
100	1'850	2	×	×	×	×	4	150	2,250	+	yes	1	+	no	×
284	723	+	×	165	+	+	2	10	123	10	yes	47	+	4	498
8	300	+	100	90	30	+	×	9	450	×	yes	20	+	no	300
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
18,572	426.521	251	19.434	70.427	9.359	185	1.434	14.450	524.242	1659		18,802			832,786
3	150	+	×	×	×	×	×	5	200	×	×	×	+	×	×
×	×	+	×	×	×	×	×	×	×	×	×	×	+	×	×
25	400	1	24	×	×	×	1	9	250	×	×	210	+	yes	×
116	2,668	1	248	1,163	17	+	7	65	1,473	+	yes	1,666	+	yes	4,550
85	2,182	×	127	800	134	4	16	105	3,489	+	yes	×	+	no	2,962
109	2,689	3	205	3.000	211	4	12	143	4,938	8	yes	1,200	1-3	yes	6.082
375	7,569	1	×	3,250	73	+	160	765	15,167	+	no	×	2-6	41	53,484
×	×	×	×	×	×	×	×	×	×	×	×	172	+	yes	×
71	1,793	1	194	×	×	×	2	52	1,435	+	yes	×	1-3	no	3,224
784	17.451	7	798	8.213	435	8	198	1,144	26,952	8	4	3,248	4	41	70.302
×	×	×	×	×	×	×	×	×	×	×	×	10	×	×	×
18	225	+	×	250	+	+	×	17	225	+	no	1	+	no	1,275
5	60	+	×	196	30	+	×	3	45	+	no	275	+	no	×
11	162	+	×	.....	+	+	×	6	79	+	no	×	+	no	×
34	447	+	×	446	30	+	×	26	344	+	no	286	+	no	1,275
19,390	444,419	258	20.232	79,086	9,824	193	1.632	15.650	551,538	1667	39	22.336			903,028

The total enrollments include the Home Department and Cradle Roll memberships. Colored Schools are included in these reports.

The Work in the Field.

By Mrs. Mary Foster Bryner, Field Worker.

It is for me to take the first few moments of my time to bring to you the greetings of a dear friend of this Association. Last Sunday it was my privilege to be in part of the Children's Day exercises at the Calvary Presbyterian Sunday-school in Peoria, Illinois, of which school Mr. William Reynolds was for many years the superintendent. His wife has ever since his death been the superintendent of that school, and when I met her last Sunday she said, "I cannot go to Louisville." Those of you who knew Mr. Reynolds will remember that ten years ago in this city of Louisville, while he was in the harness, attending a meeting of Sunday-school workers in this place, the Lord called him home. So Mrs. Reynolds felt she could not come herself, and she said, "Give them all my love and tell them that I will be thinking of and praying for them all the time during the convention."

Mrs. Bryner.

Only six days after the close of the Toronto convention, your representative was on the way to the National convention of Mexico, charged with the doubly delightful privilege of extending not only the greetings of the International Association, but also of making known the substantial interest which had been expressed by special contributions at Toronto for the Mexico work, amounting to $1,000 gold annually.

Those present at Toronto may recall that after the report regarding "Our Neighbor, Mexico," the suggestion was made a little later by our general secretary that Mex-

ico was an open door, waiting to be entered. Were we ready to enter? The response was so prompt and generous that within a few minutes assurance had been pledged to prove that organized work in Mexico could soon be placed on a firm basis, if the Mexico friends were ready to co-operate.

At the Mexico convention, assembled at Guadalajara, July, 1905, the good news was to be presented. After crossing the Mexican border, many delegates boarded the same train, among whom were some of the leaders, whom your representative had met on a previous visit to the country. With a few of these there was a consultation as to the best way of making known the action of the International Association at its recent convention. It was agreed that the announcement of the gift, and the few conditions outlined concerning its intended appropriation, ought to be made at an early session of the convention, direct without the usual medium of an interpreter; so the communication was translated into Spanish and delivered to the convention by your representative. The greetings, and especially the gift, were recognized by a resolution of grateful appreciation to be conveyed to the International Committee.

Steps were promptly taken to select a committee in Mexico to co-operate in planning for Mexico's special needs. That very afternoon nine representative men from nine denominations were chosen, with Dr. John Butler, one of the pioneer missionary workers of the country, as president, and Rev. C. Scott Williams as secretary; four others, who were American missionary workers and three native Mexicans. It speaks well for Mexico's interest, that three of that committee of nine are in attendance at this convention.

The committee organized itself into three sections to promote "Plans of work," "Larger finances," and "Spanish publications." Literature was greatly needed, but most of all, a native worker, equally familiar with English and

Spanish, who would also be acceptable to all the religious forces working for Bible study in Old Mexico.

Only one man, in the minds of all, seemed best adapted to the work, Rev. Eucario M. Sein, native-born, well educated, a consecrated Christian, greatly beloved by all, and generally known throughout the country through previous interest in Young People's Work. He understood existing conditions, and felt strongly Mexico's need of an open Bible and better trained teachers. This brother is with us today as general secretary of Mexico. So deeply is he impressed with Mexico's opportunities, and the need of workers, that when he was announced to the Guadalajara convention as the committee's choice for field worker, he responded by saying that he had pledged not only his own life to God's service for his country, wherever needed, but that he and the mother of their six little sons were training them all that they might be qualified to take up Christian work.

Previous to this no money had been contributed in Mexico for organized Sunday-school work there. The International gift so stimulated their interest that one Mexican physician supplemented it immediately with a pledge of $100, Mexican, a year. A recommendation was passed, requesting each Sunday-school to supplement the $1000 gift from outside friends by a contribution of $3 or more toward a fund to provide traveling expenses, Spanish literature, etc. The response was prompt and generous, amounting the first year to $528, and last year to $1033. Mr. Sein's report will present to you some results of his two and one-half years of labor as general secretary, proving that the man chosen by the committee proved also to be the man whom the Lord could use and bless for the advancement of His Kingdom in Mexico.

The National Convention at Guadalajara was followed by a six weeks' tour covering twenty Mexican cities, which afforded your representative an opportunity to distribute information and solicit hearty coöperation in the

new plans of work. Ever since, proofs of progress have frequently been received through letters, programs of local conventions, Spanish leaflets prepared or translated, and neatly printed statistical reports. In truth as well as in name, Mexico is now a vital part of our International Association.

The tour of Mexico was the first and longest of a series of sixteen tours during the Triennium, the others varying from one week to one month each, covering from five to twenty-one cities each, in fifteen different states, including 167 different cities. This work consisted of general city institutes, arranged by the general secretaries, who alone can estimate the results. They inspired some workers who were discouraged; strengthened some who were weak; instructed some who desired progress; and encouraged some who were strong. In several states these institutes were the first experiment of the kind.

In addition to these tours, many single city institutes and rallies, also many Sunday meetings for workers, were attended; forty-five of the annual state or provincial conventions, the usual summer schools, with miscellaneous appointments of many kinds, and over two months' absence, including the Rome convention, kept your representative pretty steadily in the field. Since the Denver convention, Sunday-school work of some kind has taken your representative into every state, all the territories but Alaska, seven provinces of Canada, and three times into Mexico, beside the two conventions of the world's forces at Jerusalem and Rome.

As the itemized report of work done is included in the summary given by the general secretary, it is necessary to add but a few words in conclusion.

While it is never possible to tabulate the results of field work, personally it has brought blessings, through the association with our International workers and officials, the state secretaries and their helpers, and the host of individual workers in every part of the land who have

been so kind and appreciative. Truly in every department during the Triennium "The Lord hath done great things for us, whereof we are glad."

The Challenge of the Impossible.

Rev. W. C. Merritt, Field Worker for the Northwest.

In the olden time, when Jesus spoke to his disciples concerning the difficulties men would encounter in entering the Kingdom, they said, by their looks—"Then it is impossible?" And he said—"With men; but with God all things are possible." So today he is demonstrating anew that the *"impossible"* of men is simply the *"possible"* of God. "The Miracle of Missions," and the equally wonderful *Miracle of the Sunday-school* are living manifestations of this truth. In many places of the land the *impossible of men* is challenging the faith and the service of the disciples of Christ only to reveal the *possible of God.* And as Gabriel said to Mary—"For with God *nothing shall be impossible,"* so he is saying to us today through his providence, and *"the challenge of the impossible"* should not dismay but rather inspire the disciple to achieve the Master's "greater things."

Mr. Merritt.

To adequately set before this convention all that the International Association has been permitted to do for the states and provinces of the Pacific Slope the past triennium would require the vision of inspiration and the brush of the artist. Every state and province of the slope has felt it. Even California, the

leader of the column of the Pacific Associations, when prostrated by the shock of that terrible earthquake, recognized not only the sweetness but the strength of your coöperation in that hour. Undaunted even by an earthquake and the destruction of San Francisco and the convention city of that year, General Secretary Fisher rallied his forces and held his convention in another city, to which Mrs. Bryner conveyed and expressed your sympathy and help. Two new provincial associations are represented here today to take their places in the ranks of the Sunday-school hosts—Saskatchewan and Eastern British Columbia.

The necessity for the latter may be understood when we note that it takes as many miles of travel and double the time and expense to go from Fernie in Eastern British Columbia to Victoria in the west, as to go from New York City to Chicago, indicating obstacles too great to permit them to work together with real helpfulness.

In the autumn of 1906, Ontario, at its annual convention at Kingston, placed upon its list of officers a secretary for the three western provinces of Canada—Saskatchewan, Alberta and British Columbia—proposing to pay his salary until the organization of this great territory could be effected and provision made for it. In May, 1907, Mr. Stuart Muirhead accepted this secretaryship and began work, and the reports of what he has already accomplished read like a fairy tale. Today Saskatchewan and British Columbia are fully organized; every judicial district (a district corresponds practically to one of our counties) being organized and at work. A very few in Alberta still await organization. He is the Sunday-school bishop of four great and growing provincial associations, and that means that now the whole of Canada is organized, and manned for service.

During the winter of 1905 and 1906 your representative visited twenty-seven of the thirty-three counties of Oregon and assisted in their more or less effective or-

ganization. The outcome of this work was the calling to the general secretaryship of Oregon, in the autumn of 1906, of the Rev. Chas. A. Phipps, a pastor of Eastern Washington, who was finely equipped for that work. The convention held at Forest Grove, Oregon, last April, attended by General Secretary Lawrance and Prof. Excell, registered high-water mark for the organized work in that state, and revealed the strength of the incoming tide. Only three practically inaccessible counties remain unorganized in that state, while the quality and virility of the work everywhere has been splendidly enhanced.

Perhaps nothing has more effectively registered the significant advance of the Sunday-school conditions of the Pacific Slope states than the series of great conventions recently attended by Secretary Lawrance and Prof. Excell. They began at Los Angeles, where the strong work of General Secretary Gibson has borne fruit, and where, despite the presence of the battleship fleet in its harbor, a county convention of great power was held when the fleet-craze, which swept the slope, was at its height.

This was followed by a great convention for Northern California at Santa Cruz, conceded to be the best in its history. Then came the unprecedented convention at Forest Grove, to which reference has just been made, followed by the largest of them all at Seattle, for Western Washington. This was certainly a record-breaker and a record-maker for Pacific Slope conventions, with an enrolled attendance of 815.

The convention of the Eastern Washington and Northern Idaho Association at Spokane, where General Secretary Chas. J. Boppell has been at work only about six months, was a surprise and a delight. Its most striking feature was the graduation of a class of sixty-eight by its Teacher-training Department, Miss Lillian M. Robertson, Superintendent. This makes Eastern Washington and Northern Idaho the banner Association

of the slope this year in the teacher-training work. In one Sunday-school, the First Christian of Waitsburg, all its teachers hold International Certificates. Another feature of great significance was the fine growth of the Organized Adult Bible Class movement, in which it is believed that this Association also leads.

Early in the triennium Southern Idaho asked for and was given help for its rapidly growing field. In no section of the country is there a more remarkable development going forward than in the newly opened irrigation tracts in this state. And what is of special importance to us is that a large proportion of these new settlers are interested in the Sunday-school and the church. Almost every county of Southern Idaho, except those dominated by Mormons, is organized, and the work here has been going forward by leaps and bounds. The Boise Convention was not only the largest and most important in its history, but it distinctly registers a new mile-stone in the religious development of Idaho. Its unsalaried state secretary of last year, Mr. Edward L. Wells, coöperating with its consecrated state president—Rev. W. H. Bowler—who is also Idaho's member of the International Executive Committee, has done a choice and invaluable service for the Association. Under the inspiring appeal of Secretary Lawrance, nearly $2,000 was pledged for their state work, and they are looking for a general secretary of their own.

Montana, great in extent, in possibilities and in its future, is one of the most difficult states to work. Eleven of its twenty-seven counties are organized, and a few other have been, but have lapsed. The Butte Convention reorganized the state in a strong fashion, and under Mr. Lawrance's magnetic touch nearly $900 was raised for present needs and future work. It is hoped that a new era has dawned and that yoked with Wyoming a strong man

may soon be found who will quickly bring the work to its best.

No state with an unsalaried secretary has been better served or has made the advance of Wyoming during the past two years, and it has been almost wholly due to the choice coöperation of Wyoming's interested and intelligent secretary, Miss Alice Holliday, with the International Association. Every county is organized, and a recent tour of some of its southeastern counties, made by Superintendent Rev. John C. Carman of Colorado, revealed fresh sources of encouragement. Wyoming is one of our most hopeful fields.

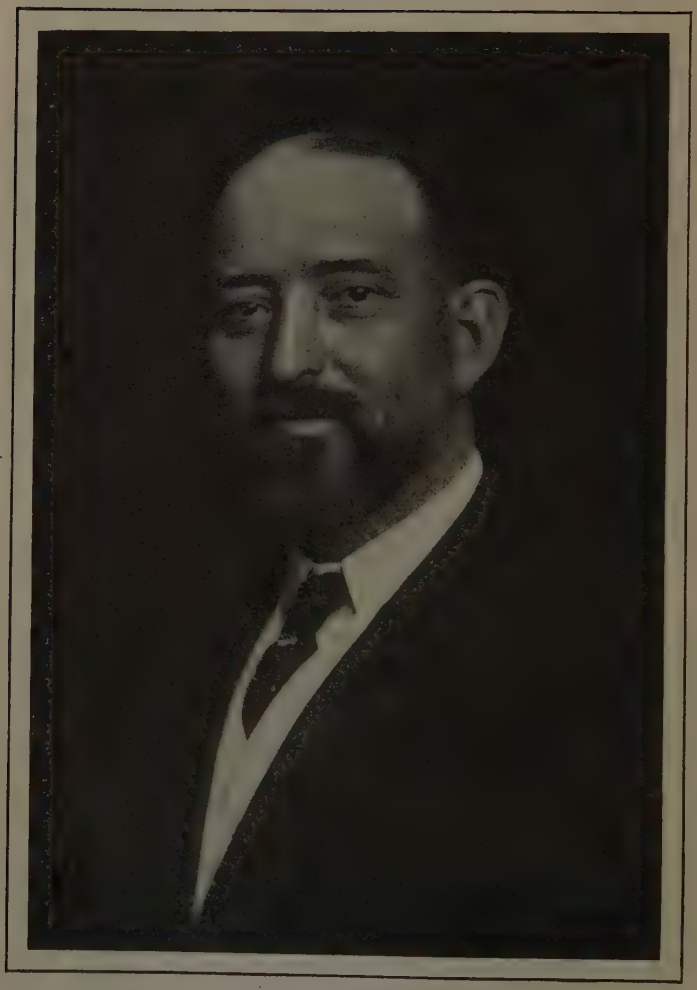
As never before in your history you have been permitted to serve Utah these past two years. The hope of religious work there is in the children, and in a peculiar sense through careful work with them as in almost no other state. Whatever difficulties and obstacles may be found in other places, they are all present in Utah plus Mormonism. But splendid work is being done in that state, and under the sympathetic and intelligent direction of its State President, Rev. Wildman Murphy, it is full of hope.

Nevada is a problem in religious work as truly as in national and state administration. It is a state of men, and many of them are willfully perverse. But in this state a fine advance has been made. Four counties have been organized and begun work. The Southern Nevada Association, including the counties of Nye and Esmeralda, better known to the outside world by the great mining camp of Goldfield, Tonapah, Rhyolite and Rawhide, has made a most auspicious beginning. Saturday and Sunday, May 23rd and 24th, saw the first attempt in the direction of organized Sunday-school work in that part of the state. Under the leadership of O. A. Erdman, a practising attorney of Goldfield, a fine program had been prepared, and the interest and coöperation of the pastors and Sunday-school workers enlisted. Goldfield is a

great gold mining camp of 12,000 to 15,000 people, with only three church organizations and three Sunday-schools. The convention was well attended and the program was well sustained.

Brethren, the Pacific Slope is a coming empire in itself. A new type of physical and intellectual manhood and womanhood is certainly arising within its territory. Out there most fathers and mothers have literally to *look up* to their grown sons and daughters, born and reared in that marvelous climate which not only grows the giant sequoia and the towering fir, but as truly a new physical man and woman. Perhaps even Burbank could not have succeeded as well east as west of the Rockies. But my question is—Shall this new type of men and women be as splendidly religious as it promises to be physical and intellectual? In a larger sense than perhaps some of us realize the affirmative answer to this question, if it comes, rests with you. Will you put in a strong, aggressive way, upon its growing life the stamp of God's Word, His Christ and His Holy Spirit? Japan, China and India, the mighty races of the Orient, lie just beyond, and here fringe upon the Anglo-Saxon and Occidental civilization. You have made a splendid beginning, and I congratulate you upon the work done. To wisely and strongly conserve and develop this beginning during the coming and succeeding trienniums will assure the triumphant victories of the Cross and the Christ.

To my mind the greatness of the recent International Sunday-school Convention, held in Louisville, was indicated by the cheerful willingness to concede freedom of expression and action with regard to the entire lesson question, discarding wholly the idea of any one series being regular and any other series being optional.—*Dr. C. R. Blackall, Philadelphia, Penn.*



FRED A. WELLS, Treasurer.

FINANCIAL.

Finance Committee, 1905-1908.

E. K. Warren, Chairman.....Three Oaks, Mich.
H. J. Heinz.....Pittsburg, Pa.
W. A. Tottle.....Baltimore, Md.
George W. Bailey.....Philadelphia, Pa.
A. B. McCrillis.....Providence, R. I.
W. D. Wood.....Seattle, Wash.
Thomas Weir.....Salt Lake City
J. S. Carroll.....Troy, Ala.
H. P. Spencer.....Denver, Colo.

Finance Committee, 1908-1911.

E. K. Warren, Chairman.....Three Oaks, Mich.
W. N. Hartshorn.....Boston, Mass.
H. J. Heinz.....Pittsburg, Pa.
George W. Bailey.....Philadelphia, Pa.
T. W. Waterman.....Providence, R. I.
George W. Watts.....Durham, N. C.
D. S. Johnston.....Tacoma, Wash.
D. H. Marbury.....Birmingham, Ala.
O. A. Erdman.....Goldfield, Nev.

Report of the Treasurer.

FRED A. WELLS, CHICAGO, ILL.

IN making this, my first report to you as treasurer of the International Sunday-school Association, I would not be true to the trust which has been imposed upon me, if I did not give thanks to Almighty God for the blessings which have come to me personally while trying to fulfil the duties of this office.

I wish also to record my gratitude for the work of my predecessor, Dr. George W. Bailey, who, during the years which he served you as treasurer, drew about the office the atmosphere of Christian love and courtesy. I am sure none of you ever felt when you received a letter from him that you were being dunned for the pay-

ment of your subscription to the work. On the contrary, if your experience is anything like mine, it was that you were receiving a love letter from a dear friend, which made you wish that the amount you returned to him might be many times larger. It has been my ambition that in some small measure I might prove worthy of following such a predecessor.

I would, indeed, be ungrateful if I did not express my appreciation of the help our general secretary, Mr. Lawrance, has rendered me during the period in which I have been your treasurer. Not only has he collected a large amount by personal solicitation, but his counsel has been invaluable to me in the performance of my duties.

In the office at Chicago we have a force of assistants, who, for consecration to their work, initiative in carrying it out, and mental grasp of detail, are not excelled by those employed in any great business in the country. Especially do I wish to commend Miss Ramsey, the office secretary of your treasurer, whose careful attention and accurate record enabled her to compile this report.

I am sure in this wide world no man ever had the honor of serving a more loyal constituency than it is my pleasure to serve. Sometimes you have heard treasurers of churches and other religious organizations bewail their experiences in connection with the collection of funds for the institutions with which they are connected. I wish to record here the fact that, during the time I have held the office of treasurer, we have not received one discourteous letter, or one that would indicate that the writer was not in full sympathy with the work. On the other hand, our faith has been strengthened by the letters full of Christian cheer, which we have received from time to time in response to our appeals. We are constantly called upon to remember the promise: "My God shall supply all your need according to His riches." Not once during the Triennium has there been sufficient

bank balance, after our monthly bills have been paid, to carry us through another thirty days, yet God in His goodness has put it into your hearts to respond to the calls of your Treasurer, so that we are enabled to come to this convention without indebtedness. A few days before the treasurer's report went to print, a check for $250 was received from a member of your Executive Committee from Vermont, accompanied by a letter full of love for the work, stating his regret that he could not attend the convention because his business block and two stores had been recently burned. His heart, however, was so full of love for the Master's work and so full of confidence in the manner in which the work of this association is being carried on, that he found time even in the midst of the ruins of his business to send a check to the International Sunday-school Association because he knew the money was needed in order that our debts might be paid. Just before this report went to print, we received a check for $1000 from our good brother, Excell, who so magnificently leads the singing in this convention. This was the final check which enabled us to come up to this meeting with all bills paid and a small balance in the treasury. On five different occasions, when appeals were made to associations for the payment of their subscriptions, the amounts were assumed personally and sent to us by the respective members of your Executive Committee in those states. One good friend, after apologizing for the delay in the payment of his subscription, explained the same by saying that he had had sickness in his family during the entire winter, but that he was glad to be able to send us the amount in full. We may never know what a sacrifice this meant. A field worker in Ohio offered to double his subscription in time of stress if we would notify him. A Canadian member of your Executive Committee asked for a list of the subscriptions which had not been paid, and took the pains to investigate each one, reporting to us the

result, a valuable contribution of time from a busy man. At Christmas time a year ago we received a contribution from a primary class in Iowa, which they indicated they wished to be used for the work in the West Indies and for the colored people in the South. Again and again we have received letters containing expressions of interest in the work, good wishes for its success, and statements that the writers' great desire was that the checks enclosed might be for much larger amounts. For these evidences of your interest in the work, for your assurance that you are praying for its success, and for the promptness with which you have responded to the appeals of your treasurer, he is profoundly grateful, for without this spirit on the part of our constituency, our work would be a failure.

I feel that special mention should be made of several State Associations that responded to the call of your treasurer in order that we might come up to this convention without indebtedness. Upon this roll of honor are Louisiana, South Carolina and Texas. I wish also to speak with especial appreciation of the payment of pledges by associations in which there has been a struggle to maintain the local work. We know at what a sacrifice these subscriptions have been paid.

At the Toronto convention, the total amount pledged for the Triennium just closing, including pledges for Japan and Mexico, was $65,138.50, and since that time, pledges to the amount of $7,474.50 were received, making the total amount of definite pledges $72,613.00. Because of misunderstandings by reason of which duplicate pledges were made, subscriptions to the amount of $1,965 were canceled. At the bottom of each pledge card signed at the Toronto convention, is the following note: "While this pledge is regarded as having been made in good faith, it will not be considered a legal obligation." For good and sufficient cause, therefore, pledges to the amount of $560 have been canceled without dis-

credit to the subscribers. Of the balance, your treasurer has collected the sum of $66,556.32, and since this Convention opened, $682 has been received on pledges, leaving uncollected the sum of $2,849.68, or less than four per cent of the entire amount subscribed. You will note, therefore, on reading the detailed report of the treasurer, that over $40,000 has been paid in in addition to the pledges made at Toronto. Of this sum, $6,750 has been received from life memberships, and over $7,000 of the amount has been paid by members of the Executive Committee as special pledges in order that certain work, which it seemed imperative to do, could be accomplished. In this connection, special mention should be made of the $1,500 given by our chairman, Mr. Hartshorn, in order that Rev. Aquila Lucas might go to the West Indies and South America in response to the call for help from the needy Sunday-school interests there, and this in addition to the thousands of dollars he is expending annually in conducting conferences, tours about this country, and paying office rent, and the salaries of clerks in connection with his office as chairman of the Executive Committee, a record of which is not included in the treasurer's report, as the entire expense is a gift of Mr. Hartshorn to the International Sunday-school Association. A large part of the remainder has been received through the efficient work of our general secretary, and our able corps of field workers.

It will be of interest for you to know that the number of state and provincial pledges made at Toronto was 63, of which 54 have been paid in full, leaving only nine upon which part payment has been made. The number of individual pledges was $481, of which 416 were paid in full, 32 in part, leaving only 33 upon which nothing has been paid.

In closing, may I ask this great constituency not to think of your treasurer as a man who is just handling money which is sent in by you from time to time, not

to think of him as one in whose mind money is uppermost in connection with this work, but will you not try to think of him as one who realizes that he is handling gifts of love, as one who looks beyond the material things, and as he sees the engraved images on the bank notes which you have sent him, sees the face of Christ overshadowing and dimming all else, and as this changed material thing goes on its mission in the hands of our general secretary and his noble band of field workers and secretaries, he sees the answer coming to the great Sunday-school world of that question uttered by the Greeks, "Sir, we would see Jesus."

RECEIPTS.

ALABAMA	$300 00	
Colored Association	45 00	
Anniston Sunday School Association	6 00	
J. R. Liddell	1 00	
D. H. Marbury	100 00	
D. H. Marbury, Adult Work	300 00	
R. Frank Valentine	1 00	
Expenses, Mrs. Bryner, Huntsville	8 65	
Expenses and Services, Mrs. Bryner	155 00	
Expenses, Jas. E. Shepard, Dr. S. L. Fisher	2 00	
Expenses, Jas. E. Shepard, Mrs. S. F. Kingston	1 60	
Expenses, Mrs. Barnes, Birmingham Graded Union	22 50	
Expenses, W. C. Pearce	90 00	
Expenses, Marion Lawrance	35 00	
		$1,067 75
ALASKA	$ 75 00	
Rev. Sheldon Jackson, Japan	15 00	
		90 00
ALBERTA	$ 70 00	
H. W. B. Douglas	20 00	
Thos. McClymont	3 00	
Expenses, W. C. Merritt	50 00	
		143 00
ARIZONA	$ 75 00	
M. B. Hazeltine	300 00	
M. B. Hazeltine, Special	50 00	
Eugene H. Stover	15 00	
Expenses, Mrs. Bryner, Prescott	42 10	
Expenses, Mrs. Bryner, Special Contribution	35 00	
Expenses, Mrs. Bryner, Special Meeting, Tucson	3 15	
Expenses, Mrs. Bryner, C. E. Buchner	5 00	
Expenses, Mrs. Bryner, Flagstaff	5 65	
Expenses, Mrs. Bryner, Prescott	11 60	
		542 50

ARKANSAS	$150 00	
J. R. Gregson	10 00	
Expenses W. C. Pearce, Searcy Summer School	50 00	
Expenses, Hugh Cork	29 10	
Expenses, Mrs. Bryner	7 50	
Expenses, Marion Lawrance	40 00	
Expenses, Marion Lawrance, Little Rock	15 00	
		301 60
BRITISH COLUMBIA	$ 66 00	
Expenses, W. C. Merritt, Vancouver District Association	9 00	
Expenses, W. C. Merritt	10 00	
Expenses, W. C. Merritt, East	15 00	
Expenses, W. C. Merritt, West	15 00	
Expenses Mrs. Barnes, E. W. Leeson, Vancouver	10 00	
		125 00
ASSINIABOIA:		
W. R. Sutherland		30 00
CALIFORNIA, SOUTH	$300 00	
Primary Department	61 50	
Gail Borden	300 00	
Gail Borden, Mexico	250 00	
H. G. Brainard	10 00	
W. F. Cronemiller	45 00	
W. F. Cronemiller, Special	25 00	
Rev. Wm. Horace Day	5 00	
Hattie F. Gower	20 00	
Hugh C. Gibson	3 00	
G. W. Marston, Mexico	25 00	
Expenses, Mrs. Barnes	50 00	
Expenses, Hugh Cork	75 00	
Expenses, Marion Lawrance	50 00	
Expenses, Mrs. Bryner	50 00	
		1,269 50
CALIFORNIA, NORTH	$500 00	
E. L. Bickford, Mexico	100 00	
Chas. M. Campbell	150 00	
Chas. M. Campbell, Temperance Work	25 00	
Chas. M. Campbell, Mexico	100 00	
C. R. Fisher	15 00	
Wm. G. French	200 00	
S. W. Mack, Mexico	100 00	
Catharine McCracken	3 00	
Laura N. Richards	7 00	
Expenses, W. C. Merritt	2 80	
Expenses, Marion Lawrance	50 00	
Expenses, Mrs. Barnes	50 00	
Expenses, Mrs. Barnes, Special Meetings, Santa Cruz, Stockton, Sacramento, Red Bluff	12 05	
		1,314 85
COLORADO	$300 00	
Conrad Bluhm, Mexico	10 00	
Jessie L. Fink	24 00	
Fifth St. M. E. Sunday School, Grand Junction	15 00	
First Cong. Sunday School, Telluride	5 00	
E. J. Gregory	10 00	
Mrs. Elizabeth Hogrefe, Mexico	5 00	
J. K. Miller	30 00	
Cora Shank	15 00	
Dr. A. H. Stockham	15 00	
Dr. and Mrs. B. B. Tyler, Special	10 00	
Mrs. J. A. Walker, Mexico	10 00	
Mrs. Jean F. Webb, Mexico	10 00	

COLORADO—Continued.		
Expenses, W. C. Merritt, Denver	5 27	
Expenses, Marion Lawrance	50 00	
Expenses, Mrs. Bryner	25 00	
		539 27
CONNECTICUT	$300 00	
Caroline E. Bartlett	3 00	
W. E. Sessions	25 00	
G. B. Guild	2 00	
Edwin Hallock	30 00	
W. Douglas McKenzie	30 00	
Geo. McArthur, Special	5 00	
S. V. Coffin	1 00	
Village St. Mission, Hartford	12 00	
S. H. Williams, Inter-Mountain Work	50 00	
S. H. Williams, Colored Work	100 00	
S. H. Williams	50 00	
S. H. Williams, Special	50 00	
Prof. G. D. Watrous	10 00	
Miss Frances Walkley	5 00	
Expenses Marion Lawrance	80 00	
		753 00
DELAWARE	$330 00	
Bethel M. E. Sunday School, Cheswold	1 50	
W. K. Crosby	300 00	
Mrs. W. K. Crosby	30 00	
W. E. Tunnel	3 00	
Wesley Webb	1 00	
Expenses, W. C. Merritt	25 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Mrs. Bryner, Three Counties	30 00	
Expenses, Mrs. Barnes	5 00	
Expenses, Marion Lawrance	25 00	
		775 50
DISTRICT OF COLUMBIA	$390 00	
Mrs. Wilbur F. Crafts	15 00	
Cavalry Baptist Sunday School, Washington, Mexico	200 00	
W. P. Lipscomb, Special	25 00	
J. W. Reisner	15 00	
J. W. Reisner, Special	10 00	
Miss M. P. Shadd	2 50	
Expenses, Mrs. Barnes	25 00	
Expenses, W. C. Pearce	60 00	
Expenses, Mrs. Bryner	25 00	
		767 50
FLORIDA	$ 45 00	
Rev. John E. Ford	10 00	
H. C. Groves	30 00	
Dr. E. Van Hood, Special	5 00	
Maggie H. Miller	3 00	
Expenses, W. C. Pearce	125 00	
Expenses, Mrs. Bryner	55 00	
		273 00
GEORGIA	$300 00	
Colored Association	17 50	
Fannie Bollinger	50	
First Cong. Sunday School, Atlanta	15 00	
Mrs. Thos. Moore	15 00	
Frank L. Mallary, Colored Work	100 00	
Frank L. Mallary, Adult Work	200 00	
Dr. W. R. Toliver	17 00	
Dr. C. T. Walker	5 20	
W. S. Whitam	20 00	
Expenses, Mrs. Barnes, Atlanta Association	20 00	
Expenses, Mrs. Barnes, A. S. Parks	2 00	
Expenses, Mrs. Barnes, Atlanta Union	40 00	

GEORGIA—Continued.

Expenses, Mrs. Barnes, R. F. Archer	5 00	
Expenses, Mrs. Bryner, Atlanta Association	40 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Mrs. Bryner, Macon Association	4 50	
Expenses, Marion Lawrance, Macon Ass'n	6 00	
Expenses, Marion Lawrance, Atlanta Ass'n	60 00	
Expenses, W. C. Pearce	25 00	
Expenses, W. C. Pearce, Atlanta Meeting	8 60	
Expenses, W. C. Pearce, Atlanta Association	40 00	
		966 30

HAWAII:

Hon. H. P. Baldwin	$ 30 00	
G. P. Castle	10 00	
G. W. Wilcox	10 00	
C. M. Cooke	10 00	
J. B. Atherton	10 00	
W. R. Castle	10 00	
Rev. E. B. Turner	10 00	
D. C. Lindsay	5 00	
D. B. Murdoch	5 00	
		100 00

IDAHO

	$ 75 00	
O. R. Brouse	10 00	
A Friend, Japan	20 00	
Notus C. E. Society	1 00	
Expenses, W. C. Merritt	103 72	
Expenses, W. C. Merritt, Ada County	15 00	
Expenses, W. C. Merritt, Canyon County	10 00	
Expenses, Marion Lawrance	25 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Mrs. Bryner, Boise	10 00	
Expenses, Mrs. Bryner, Nampa	3 11	
Expenses, Mrs. Bryner, Shoshone	2 65	
		300 48

ILLINOIS

	$3,000 00	
To Work in Japan	300 00	
Janet Thorn Allison	15 00	
Mary Anderson	15 00	
R. G. Ardry	3 00	
Mr. and Mrs. A. T. Arnold	15 00	
Mary I. Bragg	30 00	
E. M. Breckenridge	15 00	
Mrs. Mary Foster Bryner	75 00	
Mrs. Mary Foster Bryner, Mexico	100 00	
Prof. I. B. Burgess	15 00	
Mrs. Orland H. Berry	3 00	
Mr. and Mrs. J. A. Bickerdike	3 00	
O. R. Brouse	5 00	
J. Melvin Bloker	5 00	
O. B. Britton	9 00	
B. S. Bailey	6 00	
Brown County	8 00	
H. P. Baylor	3 00	
Martin E. Cady	15 00	
Cook County, Special Contribution for Office Furniture	290 10	
Cook County, Special Contribution	425 00	
Cook County, Account Rent of Offices	1,283 25	
David C. Cook	3,000 00	
David C. Cook, Special Contributions	280 00	
David C. Cook, Mexico	100 00	
Henry F. Cope	15 00	
H. R. Clissold	75 00	
In Memory of Elizabeth Robinson, Chittenden, Primary Work	100 00	

ILLINOIS—Continued.

College Sunday School, Wheaton, West Indies Work	15 00
Mrs. C. E. Clark	3 00
Rev. G. T. B. Davis, Colored Work	25 00
Leslie J. Dodds, Special	25 00
E. O. Excell	590 00
Englewood First M. E. S. S., Chicago	5 00
First Pres. S. S., Chicago	10 00
A. F. Gaylord	15 00
C. E. Hauck	15 00
J. A. Holmgren	30 00
Mrs. Mary F. Hurst	15 00
H. P. Hart	15 00
H. P. Hart	6 20
W. B. Jacobs	75 00
W. B. Jacobs, Mexico	300 00
W. B. Jacobs, Special	75 00
A. M. Kenney	15 00
W. D. Kimball, Elgin Rally Day Offerings	45 94
W. D. Kimball	3 00
C. W. Knapp	30 00
P. P. Laughlin	15 00
John W. Leonard	15 00
H. T. Lay	30 00
L. I. Mace	3 00
G. W. Miller	24 99
A. H. Mills	75 00
A. H. Mills, Colored Work	50 00
A. J. McDermid	9 00
E. H. Nichols	300 00
Frances Neeland, Japan	2 00
W. C. Pearce	75 00
W. C. Pearce, Colored Work	50 00
T. N. Pitkin	15 00
Presbyterian S. S., Toledo	10 00
Mr. and Mrs. O. T. Purl	15 00
W. S. Rearick	30 00
Mr. and Mrs. W. B. Rundle	45 00
Dr. J. F. Roemer	30 00
A. W. Rosecrans	15 00
J. B. Sikking, Jr.	30 00
T. B. Stephenson	3 00
Mrs. Mary W. Schermerhorn	6 00
A. W. Snyder	3 00
Lyman B. Vose	30 00
F. A. Wells and Family	1,500 00
F. A. Wells, West Indies	100 00
F. A. Wells, Special Contribution	100 00
Expenses, W. C. Pearce, Lake Geneva	65 00
Expenses, W. C. Pearce, Christian Missionary Society	8 00
Services, W. C. Pearce, Cook County	10 00
Services, W. C. Pearce, Special Meeting, Chicago	10 00
Expenses, W. C. Pearce	11 50
Expenses, Hugh Cork	3 72
Expenses, Mrs. Bryner, Chicago Primary Inst.	8 00
Expenses, Mrs. Bryner, Livingston Co.	8 00
Expenses, Mrs. Bryner, Special Meetings, Pekin	6 50
Expenses, Mrs. Bryner, Rally Day, German M. E. Church, Pekin	5 00
Expenses, Mrs. Bryner, West Side Discussion Class, Chicago	10 00
Expenses, Mrs. Bryner, Morton Township Convention	2 50

ILLINOIS—Continued.		
Expenses, Mrs. Bryner, Edgar County	25 00	
Expenses, Mrs. Bryner, Eureka	3 22	
Expenses and Services, Mrs. Bryner	91 00	
Expenses, Marion Lawrance	25 00	
Expenses, Marion Lawrance, Elgin	30 00	
		13,424 92
INDIAN TERRITORY	$12 00	
Expenses Marian Lawrance	20 00	
Expenses Marion Lawrance, Checotah	9 01	
		41 01
INDIANA	$600 00	
For Work in Mexico, by W. H. Elvin	199 99	
Elementary Department	75 00	
Mr. and Mrs. R. H. Archey	6 00	
Mrs. M. J. Baldwin	6 00	
Josh Beasley	30 00	
Ida Bartel	5 00	
E. H. Clifford	1 00	
Rose N. Dunn	6 00	
W. H. Elvin	30 00	
Mrs. Jacob Getz	9 00	
Miss Clara Getz	6 00	
Mr. and Mrs. C. H. Gibbs	6 00	
Mrs. H. M. Glossbrenner	6 00	
W. C. Hall	30 00	
G. W. Hemay	6 00	
M. L. Heathman, Mexico	1 00	
S. T. Johnson	3 00	
J. Q. Merriman	6 00	
Josiah Morris	30 00	
Josiah Morris, Special	5 00	
Mr. and Mrs. J. A. McMath	3 00	
J. F. Nusbaum, Special	1 00	
R. S. Ogle	9 00	
Presbyterian S. S., Plymouth	5 00	
Mrs. Ida H. Porterfield	7 00	
Richmond S. S. Association	75 00	
Anna M. Schulz	9 00	
J. S. Spann	5 00	
Mrs. Clarence Selby	2 15	
R. C. Willis	300 00	
Mrs. G. A. Wells, Special	5 00	
Expenses W. C. Pearce, Christian Sunday School, Indianapolis	15 00	
Expenses, W. C. Pearce	16 00	
Expenses, W. C. Pearce, Chautauqua	25 00	
Expenses, Marion Lawrance, Winona Summer School	100 00	
Expenses, Marion Lawrance, Huntington Co.	20 00	
Expenses, Marion Lawrance, Marion County.	20 00	
Expenses, Marion Lawrance, Evansville	15 00	
Expenses and Services, Mrs. Bryner	50 00	
Expenses and Services, Mrs. Bryner, Winona Summer School	35 00	
Expenses, W. C. Merritt	35 00	
Expenses, A. Lucas	25 00	
Expenses, Mrs. Barnes	35 00	
		1,879 14
IOWA	$600 00	
C. H. Ainley, Mexico	100 00	
T. D. Foster	5 00	
Elias Handy	15 00	
Mrs. George Humphrey	15 00	
B. M. Harger	10 00	
J. F. Hardin	30 00	

IOWA—Continued.

J. F. Hardin, Colored Work	130 00	
B. F. Mitchell	6 00	
Primary Department, Ripley Congregational S. S., Traer	5 00	
Primary Department, Ripley Congregational S. S., Colored Work	2 50	
Primary Department, Ripley Congregational S. S., West Indies	2 50	
Mrs. J. J. Richardson	3 00	
Wm. Tackaberry	30 00	
Grace Wood	1 00	
Expenses, W. C. Pearce, Clear Lake Summer School	50 00	
Expenses, W. C. Pearce, Pastors' Conference	15 00	
Expenses, W. C. Pearce	35 00	
Expenses, Mrs. Bryner	30 00	
Expenses, Mrs. Bryner, Clear Lake Summer School	20 00	
Expenses and Services, Mrs. Bryner	100 00	
Expenses, Mrs. Barnes	40 00	
Expenses, Mrs. Barnes, Atlantic City Meeting	1 25	
		1,246 25
KANSAS	$600 00	
Special Contribution	17 00	
Primary Department	60 00	
E. Bartholomew	15 00	
E. R. Burkholder	75 00	
J. H. Engle	15 10	
C. H. Iseley	5 00	
Don Kinney	75 00	
C. C. and M. M. Kesinger	300 00	
Jas. H. Little, Mexico	300 00	
Mr. and Mrs. J. Lowdermilk	15 00	
S. J. Miller	40 00	
E. A. Sawyer	2 00	
Topeka Sunday School Union	1 00	
J. A. Werner	6 00	
R. M. White	75 00	
Expenses and Services, Mrs. Bryner	205 00	
Expenses, W. C. Pearce	35 00	
Expenses, Marion Lawrance	176 93	
		2,018 03
KENTUCKY	$750 00	
C. A. Casperke	3 00	
M. S. Clark	3 00	
J. Shreve Durham	7 50	
E. A. Fox	6 00	
E. A. Fox, Colored Work	25 00	
Frank W. Hardy	3 00	
Mrs. Jennie K. Hill	1 00	
Lucy Mahan	15 00	
E. Y. Mullins, Special	10 00	
Miss Mary Moore, Special	5 00	
Sue B. Scott, Mexico	100 00	
Sue B. Scott	45 15	
John Stites	150 00	
John Stites, Inter-mountain Work	50 00	
E. N. Woodruff, Mexico	100 00	
Expenses, Marion Lawrance	90 00	
Expenses, W. C. Pearce	50 00	
		1,413 65
LOUISIANA	$100 00	
Special Contribution from Association	100 00	
B. C. Lee	15 00	
A. N. Mayo	3 00	
S. W. Miller	15 00	

LOUISIANA—Continued.		
Expenses, Mrs. Barnes	25 00	
Expenses, Marion Lawrance	100 00	
Expenses, W. C. Pearce	65 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Mrs. Bryner, Bunkie	8 00	
Expenses, Mrs. Bryner, Crowley	7 00	
Expenses, Mrs. Bryner, Lake Charles	8 00	
Expenses, Mrs. Bryner, New Orleans	7 65	
Expenses, Mrs. Bryner, Monroe	3 50	
Expenses, Mrs. Bryner, Shreveport	9 00	
Expenses, Mrs. Bryner, New Orleans	25 00	
		516 15
MAINE	$450 00	
To Work in Japan	75 00	
Baptist Sunday School, Yarmouthville	30 00	
E. L. Marsh	3 00	
Expenses, Marion Lawrance	35 00	
Expenses, Mrs. Bryner	55 00	
		648 00
MANITOBA	$300 00	
Manitoba Delegates	150 00	
F. W. Adams	30 00	
James Laidlaw	15 00	
Thomas Ryan	150 00	
Robina Spence	30 00	
A. E. Venton, Special	5 00	
Expenses, W. C. Merritt	25 00	
Expenses, Mrs. Barnes	50 00	
Expenses, Mrs. Bryner	65 00	
		820 00
MARYLAND	$150 00	
Bible School, Ashton	2 00	
Mr. and Mrs. C. J. Dorr	10 00	
Charles W. Dorsey, Inter-Mountain	200 00	
Charles W. Dorsey, Adult Work	100 00	
Miss Nellie Miller	10 00	
Expenses, Marion Lawrance	25 00	
Expenses, Mrs. Barnes	50 00	
Expenses, Mrs. Barnes, Pr. George Co.	5 00	
Expenses, Mrs. Bryner	25 00	
Expenses, W. C. Pearce, Baltimore Conference	25 00	
		602 00
MASSACHUSETTS	$1,500 00	
Charles A. Boyd	12 00	
Hamilton S. Conant	30 00	
Miner C. Cone	15 00	
Crombie St. Sunday-school, Salem	30 00	
Clarendon St. Baptist Sunday-school, Boston.	75 00	
Sarah R. Damon	3 00	
Elizabeth B. Davis	30 00	
First Baptist Church, Reading	15 00	
Joseph M. Forbush	30 00	
H. Fisher	50 00	
First M. E. Sunday-school, Fitchburg	15 00	
Rev. De Monte Goodyear	3 00	
W. N. Hartshorn	3,000 00	
W. N. Hartshorn, Colored Work	400 00	
W. N. Hartshorn, West Indies	250 00	
W. N. Hartshorn, West Indies, Special	500 00	
Mrs. W. N. Hartshorn	1,500 00	
Miss Lydia B. Holmes	3 00	
W. C. King	30 00	
John Legg, Mexico	100 02	
Abbie S. Litchfield	3 00	
Lillian Larrabee	6 00	

MASSACHUSETTS—Continued.

Ulysses E. Mayhew	9 00	
Rev. A. M. Osgood	15 00	
A. C. Stone	150 00	
A. C. Stone, Mexico	100 00	
Park St. Cong. Sunday-school, Boston	30 00	
Mrs. Mary Paxton	25 00	
Ruggles St. Baptist Church, Boston	15 00	
St. Andrew's Presbyterian S. S., Boston	15 00	
St. Paul's M. E. Sunday-school, Lynn	15 00	
S. A. Spooner	15 00	
Second Church, Dorchester	15 00	
Lucy G. Stock	30 00	
Trinity M. E. Sunday-school	15 00	
Elvira H. Wiggin	6 00	
Union Cong. Sunday-school, Winthrop	15 00	
W. F. Wilson	6 00	
Expenses, W. C. Merritt	25 00	
Expenses, W. C. Pearce, Wadsworth Bible Class, Brockton	2 00	
Expenses, W. C. Pearce	70 00	
Expenses, W. C. Pearce, Cong. Superintendents' Union, Boston	5 00	
Expenses, Mrs. Barnes, Worcester	5 00	
Expenses, W. N. Hartshorn	21 00	
Expenses, Marion Lawrance	25 00	
		8,229 02
MICHIGAN	$900 00	
To Work in Japan	217 00	
Ann Arbor Presbyterian Sunday-school	5 00	
J. E. Bolles, Special	10 00	
J. K. Campbell	15 00	
A. E. Curtis	5 50	
A. B. Coffin	1 00	
Millie Cole	50	
Claude Cole, Special	5 00	
Mrs. Alice B. Daniels	1 00	
Mrs. H. A. Dowling	30 00	
H. A. Dowling, Japan	30 00	
E. Main St. Baptist S. S., Jackson	15 00	
Free Baptist Sunday-school, Hillsdale	15 00	
Mrs. Julia C. Higbee, Colored Work	15 00	
Mrs. C. L. Herron, Japan	2 00	
Edward Hutchins, Special	8 46	
J. L. Hudson	10 00	
S. B. Harvey	1 00	
Howard L. Holmes	3 00	
Leslie C. Lawrence	24 00	
Mrs. John L. Moore	3 00	
Harry S. Myers	1 00	
F. A. Montgomery	1 00	
E. K. Mohr	30 00	
E. K. Mohr, Special	10 00	
E. S. Palmiter	30 00	
A. B. Park	2 00	
Julia W. Reed	15 00	
Mrs. Ida Hicks Rawson	75 00	
Alva Sherwood	5 00	
O. W. Thompson	50	
L. Waterman	1 00	
E. K. Warren, Colored Work	4,200 00	
E. K. Warren, Japan	300 00	
E. K. Warren, West Indies	100 00	
E. K. Warren, Inter-mountain Work	200 00	
E. K. Warren, Special	371 54	
Charles K. Warren, Special	100 00	

MICHIGAN—Continued.		
Expenses and Services, Mrs. Bryner, Lake Orion Bible Conference	62 00	
Expenses, Mrs. Bryner, Wayne County	25 00	
Expenses, Mrs. Bryner	25 00	
Expenses, W. C. Pearce, Baptist Assembly	75 00	
Expenses, W. C. Pearce, Detroit Ass'n	15 00	
Expenses, W. C. Pearce, Grand Rapids Ass'n.	11 00	
Expenses, W. C. Pearce	25 00	
Expenses, Marion Lawrance, Wyandotte	5 00	
Expenses, Marion Lawrance, Wayne County.	10 00	
Expenses, Marion Lawrance, Detroit	20 00	
Expenses, Marion Lawrance, Adrian	23 08	
Expenses, Marion Lawrance, Baptist Seminary, Hillsdale	13 50	
Expenses, Marion Lawrance, Kalamazoo	31 00	
Expenses, Marion Lawrance	25 00	
		7,124 08
MINNESOTA	$150 00	
Central Baptist Sunday-school, Minneapolis	15 00	
Mrs. H. G. Harrison	30 00	
Expenses, Mrs. Bryner	25 00	
Expenses, W. C. Pearce	50 00	
Expenses, Mrs. Barnes	25 00	
		295 00
MISSISSIPPI	$225 00	
Charles F. Boger	10 00	
L. A. Duncan	15 00	
James Faulk	1 00	
Expenses, Hugh Cork	40 00	
Expenses, Mrs. Bryner	50 50	
Expenses, Mrs. Barnes	25 00	
		366 50
MONTANA	$225 00	
Expenses, W. C. Merritt	142 66	
Expenses, Mrs. Bryner	15 00	
Expenses, Marion Lawrance	25 00	
Expenses, W. C. Merritt, G. W. Miles	5 00	
		412 66
MISSOURI	$600 00	
Primary Association	30 00	
C. H. Nowlin	3 00	
Parkville Presbyterian Sunday-school	15 00	
Rev. Mosheim Rhodes, Special	5 00	
E. P. Ritter	3 00	
S. P. Spencer	5 00	
G. H. Tenbrock	12 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Marion Lawrance	70 00	
Expenses, W. C. Pearce	5 00	
Expenses, W. C. Pearce, Ministerial Alliance, St. Louis	16 20	
		789 20
NEBRASKA	$400 00	
John D. Haskell	25 00	
John D. Haskell, Special	100 00	
Roy M. Jackson	1 00	
Mrs. E. B. Perkins	1 00	
J. D. Stewart	15 00	
Expenses, Mrs. Barnes	35 00	
Expenses, Mrs. Bryner	30 00	
		607 00
NEW BRUNSWICK	$450 00	
E. R. Machum	75 30	
Expenses, W. C. Pearce	45 00	
Expenses, Mrs. Bryner	30 00	
Expenses, Mrs. Barnes	35 00	
		635 30

NEWFOUNDLAND	$225 00	
Samuel Harris	30 00	
Expenses, Marion Lawrance	60 00	
		315 00
NEW HAMPSHIRE	$300 00	
W. G. Everett	75 00	
Edwin B. Stiles	6 00	
Roger E. Thompson	15 00	
Roger E. Thompson, Special	1 00	
Expenses, Marion Lawrance	35 00	
Expenses, Mrs. Barnes	25 00	
		457 00
NEW JERSEY	$1,650 00	
To Work in Japan	150 00	
Philip Case	3 00	
Rev. Edward G. Read	15 00	
Mrs. Oliver S. Wilson	15 00	
J. B. Westcott, Special	10 00	
Expenses, Mrs. Barnes	156 75	
Expenses, Mrs. Barnes, by Mrs. Barnes	21 00	
Expenses, Mrs. Barnes, Passaic County	15 00	
Expenses, Mrs. Barnes, Summer School	15 00	
Expenses, W. C. Pearce	40 00	
Expenses, Mrs. Bryner	35 00	
Expenses, Marion Lawrance	30 00	
		2,155 75
NEW YORK	$2,250 00	
Primary Department	300 00	
Hugh D. Auchincloss	275 00	
J. V. Baker	15 00	
Baptist Sunday-school, Homer	15 00	
Andrew M. Brown	6 00	
Frank L. Brown	100 00	
Frank L. Brown	150 00	
Frank L. Brown, Colored Work	50 00	
Fred C. Burney	15 00	
Rev. W. S. Brown	5 00	
Philip Case	6 00	
Rev. H. D. Chadsey	9 00	
Calvary Baptist Sunday-school, Lockport	9 00	
Cash	10 00	
Rev. John B. Devins, D.D.	30 00	
A Friend	5 00	
A. W. Gray	6 00	
Mrs. Anna L. Greenman	40 00	
M. A. Hudson	5 00	
W. W. Hall	20 00	
F. Hooker	30 00	
Henry S. Jacoby	15 00	
W. W. King	25 00	
H. S. Lyle	6 00	
William G. Lightfoot	10 00	
Julia C. Ostrander	3 00	
Smith Parrish	6 00	
C. E. Patterson	150 00	
Presbyterian Sunday-school, McGraw	9 00	
Eli G. Partridge	4 34	
Mr. and Mrs. A. J. Rumsey	30 00	
James Scoville	6 00	
Mrs. S. W. Sherwood	15 10	
Rev. C. A. Spalding	3 00	
Fred A. Stokes	5 00	
W. S. Taylor	15 00	
Charles B. Tefft	5 00	
G. H. Trull	15 00	
Fred S. Watts	4 00	
Wallace Weston, Jr.	75 00	

NEW YORK—Continued.		
Miss C. Willard, Mexico	100 00	
Expenses, Mr. Lawrance, Kings County	50 00	
Expenses, Mr. Lawrance, New York Training School	25 00	
Expenses, Mr. Lawrance, Brooklyn Ass'n	50 00	
Expenses, Mr. Lawrance, Utica Ass'n	82 00	
Expenses, Mr. Lawrance, Rochester Ass'n	25 00	
Expenses, Mr. Lawrance, New York City	50 00	
Expenses, Mr. Lawrance, Hamilton Seminary	38 50	
Expenses, W. C. Pearce, Brooklyn Ass'n	6 45	
Expenses, W. C. Pearce, Rochester Ass'n	10 00	
Expenses, W. C. Pearce, West Indies, by F. L. Brown	20 75	
Expenses, W. C. Merritt	125 00	
Expenses, Mrs. Barnes	17 00	
Expenses, Mrs. Barnes, Oneida County	20 50	
Expenses, Mrs. Barnes, New York Graded Union	1 00	
Expenses, Mrs. Barnes, New York City	1 00	
Expenses, Mrs. Barnes, Brooklyn Union	5 00	
Lectures, Mrs. Barnes	25 00	
		4,404 64
NEW MEXICO	$16 67	
Expenses, Mrs. Bryner	8 00	
Expenses, Mrs. Bryner, Special Meetings, Raton	20 00	
Expenses, Mrs. Bryner, Special Contribution	10	
Expenses, Mrs. Bryner, Albuquerque, Worker in Rally	22 00	
Expenses, Mrs. Bryner, Special Meeting, Deming	7 00	
		73 77
NORTH CAROLINA	$300 00	
Colored Association	40 00	
B. R. Coward	3 00	
Charlotte Sunday-school Union	6 50	
Collection Negro Conference, Greensboro	12 00	
James B. Dudley	30 00	
J. E. Dellinger	1 00	
Grace A. M. E. Sunday-school, Charlotte	1 00	
B. R. Lacey	5 00	
Dr. Charles F. Meserve	2 00	
James E. Shepard	75 00	
C. L. Vinson, Adult Work	10 00	
G. W. Watts, Mexico	100 00	
G. W. Watts	600 00	
G. W. Watts, West Indies	200 00	
Dr. A. A. Wyche	2 50	
Expenses, Marion Lawrance	30 00	
Expenses, Marion Lawrance, Durham	11 12	
Expenses, F. A. Smith	16 00	
Expenses, W. C. Pearce	61 10	
Expenses, Jas. E. Shepard, W. H. Littleton	1 00	
Expenses, Jas. E. Shepard, Rev. C. A. Cartwright	1 05	
		1,508 27
NORTH DAKOTA	$225 00	
Mrs. Thomas Armstrong	3 00	
W. N. Caldwell	30 00	
Mrs. W. N. Caldwell	15 00	
V. E. Stevenson	3 00	
C. H. Wunn	3 00	
Edith G. Whiting	1 00	
Expenses, W. C. Pearce	75 00	
		355 00

NOVA SCOTIA	$300 00	
A. E. Blois	15 00	
Irene Colquhoun	3 00	
L. M. Colquhoun	15 00	
Peter Fraser	15 00	
Dr. Frank Woodbury	15 00	
Dr. Frank Woodbury, Colored Work	50 00	
Dr. Frank Woodbury, West Indies	70 75	
Dr. Frank Woodbury, Special	100 00	
Expenses, W. C. Pearce	85 00	
Expenses, Mrs. Bryner	145 00	
		813 75
OHIO	$3,000 00	
E. G. Adams	3 00	
Rev. E. B. Allen, Special	1 00	
Graf M. Acklin, Mexico	100 00	
Rev. S. C. Bates	3 00	
Ellsworth M. Beard	15 00	
J. A. Boughton	20 00	
J. A. Barber	5 00	
Baptist Primary Class, Wilmington	6 00	
Dr. and Mrs. Chalfont	15 00	
Cleveland Primary Union	15 00	
Nellie H. Copeland	9 00	
Mr. and Mrs. Robert Cowden	15 00	
Mrs. Phoebe Curtis	30 00	
Dunham Avenue Disciple Sunday-school, Cleveland	20 00	
Charles Dawson	1 00	
F. H. Ellenberger, Colored Work	200 25	
F. H. Ellenberger, Mexico	100 00	
F. H. Ellenberger	100 00	
J. C. Fuhr	3 00	
S. W. Flowers	12 00	
Charles Fielbach	1 00	
Edward D. Goller	15 00	
W. A. Holmes	9 00	
E. F. Knickerbocker	15 00	
Dr. C. R. Kirkley	5 00	
Marion Lawrance	150 00	
Mr. and Mrs. A. A. Moore	30 00	
Anna C. Mindling	9 00	
Grace McClurg	3 00	
A. T. Nelson	3 00	
J. M. Parker	30 00	
C. H. Parsons	20 00	
J. H. Paddock	5 00	
Fred A. Starr	15 00	
C. F. Strecker	150 00	
W. B. Taylor	5 00	
Toledo Sunday-school Union	10 30	
United Brethren Sunday-school, Potsdam	9 00	
Expenses W. C. Pearce, Ohio Baptist Assembly	20 00	
Expenses, W. C. Pearce, Special Meeting, Cincinnati	20 00	
Expenses, W. C. Pearce, Hamilton County	30 00	
Expenses, W. C. Pearce, Toledo and Lucas County Association	13 00	
Expenses, W. C. Pearce, Toledo Association	10 00	
Expenses, W. C. Pearce, Cuyahoga County	20 00	
Expenses, W. C. Pearce	25 00	
Expenses, Mrs. Bryner	30 00	
Expenses, Mrs. Bryner, Special Meeting, Toledo	15 00	
Expenses, Marion Lawrance, Special Meeting, Cincinnati	20 00	

OHIO—Continued.

Expenses, Marion Lawrance, Toledo Ass'n...	15 00	
Expenses, Marion Lawrance, Montgomery County	15 40	
Mrs. Eugene Simpson	3 00	
		4,393 95
NEVADA	$20 00	
Expenses, W. C. Merritt	43 21	
Expenses, W. C. Merritt, a Friend	17 50	
Expenses, Mrs. Barnes	15 00	
		95 71
OKLAHOMA	$225 00	
Miss L. R. Corwin	15 00	
Mrs. H. H. Cuthbert	3 00	
Miss Oakie Graham	6 00	
Miss Mary Moore, Japan	75 00	
William Rogers	15 00	
Expenses, Marion Lawrance	36 00	
Expenses, W. C. Pearce	45 00	
		420 00
ONTARIO	$1,100 00	
Rev. A. W. Barker	3 00	
Miss Bate	6 00	
D. B. Best	5 00	
L. L. Bennett	5 00	
A. N. Browridge	3 35	
W. N. Carr	4 50	
H. W. Chamberlain	15 00	
D. R. Clare	6 00	
Elmer Davis	15 00	
George Elliott	6 00	
Rev. Thomas Griffith	15 00	
Rev. J. M. Hagar	3 00	
Mrs. N. W. Harris	15 00	
H. C. Hoar	15 00	
Isaac Hord	30 00	
Mrs. Isaac Hord	15 00	
William Hamilton, Colored Work	25 00	
F. H. Howard	2 00	
T. C. Jewell	3 00	
Miss Frankie M. Jewell	6 00	
E. D. Lang	3 00	
Asher H. Latter	6 00	
Rev. R. Martin	9 00	
M. E. Sunday-school, Milbrook	15 00	
Hon. J. J. Maclaren, Colored Work	50 00	
John Myers	3 00	
Mimico Presbyterian Sunday-school	15 00	
C. D. Massey	100 00	
Clara J. Nelles and Mrs. Kitchen	3 00	
Rev. R. F. Nie	3 00	
S. Clowes Noxon	6 00	
J. W. Newberry	6 00	
W. M. Orr	9 00	
C. R. Peckover	25 00	
Rev. J. A. Ross	1 00	
J. S. Ross	3 00	
Walter Russell	15 00	
Mrs. Walter Russell	15 00	
J. A. Schnick	6 00	
C. H. Stickle	6 00	
Mrs. J. A. Symington	30 00	
R. G. Struther	10 00	
J. M. Wallace	3 00	
Expenses, W. C. Pearce, Summer School, Toronto	50 00	
Expenses, W. C. Pearce, Toronto Ass'n	15 00	

ONTARIO—Continued.		
Expenses, W. C. Pearce	65 00	
Expenses, W. C. Pearce, Toronto Pres. Assembly	20 00	
Expenses, W. C. Merritt	15 00	
Expenses, Mrs. Bryner	20 00	
		1,824 85
OREGON	$225 00	
Contribution to Field Workers	25 00	
R. J. Ginn	60 00	
A. A. Morse	15 00	
Expenses, W. C. Merritt	232 80	
Expenses, Mrs. Barnes	25 00	
Expenses, Mrs. Bryner	30 00	
Expenses, Marion Lawrance	40 00	
		652 80
PENNSYLVANIA	$3,300 00	
T. M. Armstrong	10 00	
Charles S. Albert, Special	5 00	
M. G. Brumbaugh	30 00	
George W. Bailey, Colored Work	50 00	
George W. Bailey, West Indies	100 00	
George W. Bailey, Inter-mountain	100 00	
Mrs. Israel P. Black	25 00	
A. T. Burchfield	50 00	
Baptist Sunday-school, Kane	15 00	
R. L. Clark	3 00	
John H. Converse	100 00	
John H. Converse, Mexico	100 00	
John H. Converse	50 00	
P. L. Craig	30 00	
G. W. Dawson	2 00	
East End Presbyterian Sunday-school, Wilkinsburg	15 00	
First Christian Sunday-school, Erie	6 00	
J. D. Graves	50 00	
S. E. Gill	25 00	
Grace M. E. Sunday-school, Grove City	15 00	
H. J. Heinz, Special	540 00	
H. J. Heinz, Japan	3,000 00	
Alexander Henry, Mexico	300 00	
Alexander Henry, Special	50 00	
Mrs. S. H. Henry, Special	50 00	
John J. Henry, Special	25 00	
Andrew Hertzel	2 00	
James W. Kinnear	30 00	
W. G. Landes	15 00	
T. H. Lippiatt	7 50	
Lansdowne M. E. Sunday-school	15 00	
Mrs. H. O. Gilson	30 00	
Graded Union, Norristown	2 00	
E. D. McCafferty	30 00	
E. E. McCurdy	6 00	
D. H. Miller	30 00	
Jessie McNeely	5 00	
George W. Magee	50 00	
Philadelphia County Ass'n, Japan	135 00	
Martha E. Robison	30 00	
Reading Primary Union	15 00	
Rev. J. N. Reseigh	3 00	
C. E. Rauch	15 00	
William H. Scott	300 00	
J. L. Slater	5 00	
H. H. Strunk	6 00	
Anna M. Schultz	3 00	
C. G. Trumbull	75 00	
Thomas J. Tash	10 00	

PENNSYLVANIA—Continued.		
R. J. Vail	4 00	
John Walton	30 00	
Expenses, W. C. Merritt	40 00	
Expenses, Mrs. Bryner	25 00	
Expenses, Mrs. Bryner, Philadelphia County.	15 00	
Expenses, W. C. Pearce	127 00	
Expenses, W. C. Pearce, Pocono Pines	50 00	
Expenses, W. C. Pearce, Allegheny County	19 00	
Expenses, W. C. Pearce, Philadelphia Co	10 00	
Expenses, W. C. Pearce, Sixth United Presbyterian Church	40 00	
Expenses, W. C. Pearce, Pittsburg Union Christian Churches	35 00	
Expenses, Marion Lawrance	100 00	
Expenses, Marion Lawrance, Pittsburg	15 00	
Expenses, Mrs. Barnes, Philadelphia Graded Union	15 00	
Expenses, Mrs. Barnes, Allegheny County	25 00	
Expenses, Mrs Barnes	14 00	
		9,429 50
PRINCE EDWARD ISLAND	$90 00	
Expenses, W. C. Pearce	15 00	
		105 00
QUEBEC	$300 25	
Primary Department	30 00	
J. A. Knox	15 00	
Mrs. H. H. Lang	15 00	
W. S. Leslie, Special	25 00	
Montreal Union	15 00	
Expenses, Marion Lawrance	50 00	
Expenses, Mrs. Bryner	60 00	
Expenses, W. C. Pearce, Knowlton Conference	75 00	
		585 25
RHODE ISLAND	$300 00	
Plymouth Sunday-school, Providence	25 00	
Calvary Baptist Sunday-school, Providence	75 00	
F. P. Church	15 00	
Clara P. Dyer	6 00	
John Fletcher	10 00	
A. B. McCrillis	300 00	
G. R. McAusland	5 00	
Providence Lithographing Co	300 00	
Providence Graded Primary Union	5 00	
Emma G. Welch, Japan	30 00	
T. W. Waterman, Colored Work	50 00	
T. W. Waterman	50 00	
Expenses and Services, Mrs. Barnes	74 00	
Expenses, Marion Lawrance	30 00	
Expenses, W. C. Pearce	65 00	
		1,340 00
SASKATCHEWAN	$60 00	
Expenses, W. C. Merritt	50 00	
		110 00
SOUTH CAROLINA	$300 00	
Special Contributions from Associations	100 00	
Colored Association	150 00	
T. P. Burgess	3 00	
Claflin University Sunday-school	2 00	
Miss S. N. Furman	15 00	
T. H. Fulton	6 00	
A. U. Frierson	15 00	
R. F. Lee	3 00	
J. B. Middleton	6 00	
J. W. Moultrie	2 00	
Presbyterian Sunday-school, Pelzer	15 00	

SOUTH CAROLINA—Continued.		
Presbyterian Sunday-school, Rock Hill	1 25	
J. Adger Smyth	30 00	
Mrs. C. D. Saxon	2 08	
St. James' A. M. E. Sunday-school, Abbeyville	1 00	
St. Peter's Baptist Sunday-school, Greeleyville	1 00	
Expenses, Marion Lawrance	15 00	
Expenses, W. C. Pearce	75 00	
Expenses, Mrs. Barnes	10 00	
Expenses, J. E. Shepard, Miss L. A. Moore	1 00	
		753 33
SOUTH DAKOTA	$105 00	
Expenses, A. T. Arnold	10 00	
Expenses, Hugh Cork	20 00	
Expenses, Mrs. Barnes	10 00	
		145 00
TENNESSEE		
Primary Department	$ 50 00	
Colored Association	5 00	
J. E. Annis	300 00	
Chattanooga Graded Union	5 00	
H. M. Hamill	300 00	
Int. Sunday-school Union	3 00	
E. E. McDavid	15 00	
Alfred D. Mason	15 00	
John R. Pepper	300 00	
John R. Pepper, Mexico	100 00	
John R. Pepper, West Indies	250 00	
A. W. Whitaker	5 00	
Expenses, Mrs. Barnes, Chattanooga Graded Union	25 00	
Expenses, W. C. Pearce, Nashville, Special Meeting	1 50	
Expenses, J. E. Shepard, Warren Chapel A. M. E. Sunday-school	1 00	
Expenses, J. E. Shepard, Miss Laura Finch	1 00	
Expenses, J. E. Shepard, Somerville S. S.	2 00	
Expenses, J. E. Shepard, C. H. Fleming	1 25	
Expenses, J. E. Shepard, Memphis Sunday-school Union	11 00	
Expenses, Marion Lawrance	35 00	
Expenses, Mrs. Bryner, Chattanooga Union	20 00	
Expenses, Mrs. Bryner, Shelby County	15 00	
		1,460 75
TEXAS	$375 00	
Special Contribution from Association	25 00	
Evan Morgan	2 00	
Expenses, Marion Lawrance	100 00	
Expenses, W. C. Pearce	205 00	
		707 00
UTAH	$15 00	
By Bertha Christian, Cleveland, Ohio	30 00	
Expenses, W. C. Merritt	40 75	
Expenses, W. C. Merritt, Sundry Collections	14 35	
		100 10
VERMONT	$100 00	
D. M. Camp	30 00	
Edward M. Fuller	15 00	
M. E. Sunday-school, Barre	6 00	
M. E. Sunday-school, Isle La Motte	15 00	
G. F. North	15 00	
M. P. Perley	300 00	
George L. Story	15 00	
Expenses, W. C. Pearce	35 00	

VERMONT—Continued.		
Expenses, Mrs. Bryner	150 00	
Expenses, Mrs. Bryner, Special Meeting, Rutland	2 50	
		683 50
VIRGINIA	$150 00	
Grace G. Davis	3 00	
James R. Jopling	30 00	
T. H. Lacy	2 00	
L. J. McIntosh	15 00	
J. S. Williams	5 00	
Expenses, Marion Lawrance	40 00	
Expenses, Marion Lawrance, State University	30 00	
Expenses, Marion Lawrance, Richmond	82 18	
Expenses, Mrs. Bryner, Richmond	40 00	
Expenses, Mrs. Barnes, Richmond	108 00	
Expenses, Mrs. Barnes	25 00	
Expenses, W. C. Pearce, Richmond	40 00	
Expenses, W. C. Pearce	25 00	
Expenses, W. C. Merritt	25 00	
		620 18
WASHINGTON, EAST	$175 00	
Expenses, W. C. Merritt	78 70	
Expenses, W. C. Merritt, Stevens County	2 50	
Expenses, Mrs. Bryner	10 00	
Expenses, Marion Lawrance	25 00	
		291 20
WASHINGTON, WEST	$375 00	
Mr. and Mrs. W. C. Davies	700 00	
W. C. Merritt	130 00	
W. C. Merritt and W. D. Wood	50 00	
Expenses, W. C. Merritt	34 60	
Expenses, Mrs. Barnes	52 50	
Expenses, Mrs. Bryner	20 00	
Expenses, Marion Lawrance	50 00	
		1,412 10
WASHINGTON	$150 00	
E. S. Collins	10 00	
Expenses, W. C. Merritt	18 20	
		178 20
WEST VIRGINIA	$300 00	
J. C. Bardall	150 00	
J. C. Bardall, Mexico	100 00	
Myron Hubbard	45 00	
C. Humble	30 00	
F. Marcellus Marshall, Mexico	30 00	
L. W. Nuttall	75 00	
Expenses, Mrs. Bryner	35 00	
Expenses, W. C. Pearce	35 00	
Expenses, W. C. Pearce, Summer School Union	35 00	
Expenses, Marion Lawrance, Wheeling Ass'n.	15 00	
		850 00
WISCONSIN	$500 00	
Mrs. D. B. Bennett	51 00	
First Cong. Sunday-school, Sheboygan	30 00	
Mr. and Mrs. F. Gasser	15 00	
F. R. Proctor	3 00	
W. H. Weber	3 00	
W. J. Semelroth	30 00	
Expenses, Hugh Cork	15 40	
Expenses, W. C. Pearce, Milwaukee	5 00	
Expenses, W. C. Pearce	5 00	
Expenses, Mrs. Barnes	22 00	
Expenses, Marion Lawrance	25 00	
		504 40

WYOMING	$ 30 00	
Expenses, W. C. Merritt	217 26	
Expenses, Mrs. Bryner	10 00	
		257 26
WEST INDIES		
D. A. Scouter, Aquilla	$ 1 00	
Trinidad Sunday-school Association	10 00	
Trinidad Presbyterian Sunday-school	15 00	
Trinidad S. S. Ass'n, Expenses, A. Lucas	10 00	
Trinidad and Tobago S. S. Ass'n	50 00	
Moravian Sunday-school, Barbadoes	2 01	
George Hicks, Jamaica	5 00	
		93 01
MISCELLANEOUS		
Southern Pres. Publishing House, Lectures, Mr. Lawrance to University	$ 75 00	
Collection, S. S. "Romanic," April 28, 1907	70 00	
Collection, S. S. "Romanic," May 5, 1907	100 00	
Hartford School of Pedagogy, Expenses, Mrs. Barnes	17 00	
Presbyterian Seminary, Louisville, Ky., Lectures, Mr. Lawrance	75 00	
Tampa (Fla.) Training School, Expenses, Mr. Lawrance	75 00	
Young People's Missionary Movement, Expenses, Mrs. Barnes, Silver Bay Conference	13 00	
From U. S. Government on Account Clerical Services in Gathering Statistics	382 48	
Cash	5 55	
Rochester Theological Seminary, Expenses, Mr. Lawrance	40 00	
Expenses, Mr. Lawrance, Southern Baptist Theological Seminary	74 89	
Chicago Telephone Company	30 15	
W. C. Pearce's Expenses, Field Workers' Department	50 00	
Expenses, Mr. Lawrance, Toledo Lecture Course	50 00	
Expenses, Mrs. Barnes, Mothers' Congress, Washington, D. C.	15 00	
Services, W. C. Pearce, Moody Bible Institute, Chicago	25 00	
Expenses, Marion Lawrance, National Baraca Union	5 00	
Expenses, Mrs. Barnes, W. B. Wilson	40 20	
		1,143 27
Total		$88,666 70

BALANCE SHEET.

Receipts.

Balance General Fund on Hand June 27, 1905	$ 1,330 37
Balance Mexico Fund on Hand June 27, 1905	842 80
Balance Reynolds Fund on Hand June 27, 1905.	8 95
From States, Provinces and Individuals on Account of Pledges and Expenses Field Workers	72,930 02
From Contributors to Japan Fund	4,351 00
From Contributors to Mexico Fund	3,322 66
Receipts from Investments Reynolds Fund	559 50
From Publishers on Account of Expenses Lesson Committee	4,876 50
From Cook County on Account of Office Rent	1,283 25
From Contributors to West Indies Work	1,898 17
From Contributors to Inter-mountain Work	510 00

From Contributors to Work Among the Colored People	3,607 75	
From Life Memberships	6,750 00	
From Contributor to Work in Italy	10 00	
From Contributors to Adult Work	510 00	
Incidental Receipts	8 65	
From Sales Adult Department Supplies	1,132 67	
From Sales Printed Matter	895 73	
From Sales I. B. R. A. Memberships	1,715 19	
From Sales Teacher Training Printed Matter	893 66	
From Sales Temperance Department Printed Matter	18 37	
From Sales "Development of the Sunday-school"	87 04	
From Sales Rome Reports	26 95	
From Sales Denver Reports	8 62	
From Sales Office Furniture	56 50	
Receipts from Telephone Tolls	3 75	
From Sales Toronto Reports	8 88	
From Interest on Bank Balances, etc	25 95	
Receipts from Sales Badges, Toronto Convention	301 87	
From Contributors to Waters Memorial	90 50	
		$108,065 30

Disbursements.

Expenses Account Work in Mexico	$ 3,855 95	
Paid to Mrs. Reynolds	568 45	
To A. B. McCrillis for Work in Japan	4,351 00	
Expenses Lesson Committee	4,706 68	
Office Rent	3,310 13	
Office Rent paid by Cook County	1,283 25	
For Work in West Indies	3,359 89	
Printing in connection with Colored Work	9 85	
To A. B. McCrillis for Work in Italy	10 00	
Printing, Postage and Express, Adult Department	1,635 77	
Incidental Expenses	301 18	
Printing	5,505 30	
I. B. R. A. Printing, Postage and Express	1,943 52	
Teacher Training Printed Matter	860 07	
Expenses Temperance Department	627 24	
Postage and Express, "Development of the Sunday School"	85 88	
For Rome Reports	55 95	
Postage Denver Reports	1 00	
Typewriters, Desks, Cases, etc., for Office	1,477 40	
Postage, Telegrams, Express, etc	3,855 67	
Toronto Reports	284 00	
Interest and Discount	471 49	
Traveling Expenses	14,582 36	
Salaries	39,440 93	
Stenographer and Clerk Hire	12,111 65	
Moving Expenses	490 22	
Expenses Louisville Convention	99 97	
Expenses Negro Conferences	97 92	
Expenses Editorial Conferences	22 80	
Expenses Toronto Convention	870 74	
Expenses Executive Committee Meetings	238 40	
Expenses Central Committee Meetings	118 66	
For Waters Memorial	100 00	
Balance on Hand June 22, 1908	1,331 98	
		$108,065 30

LESSON COMMITTEE ACCOUNT.

Receipts.

American Baptist Publication Society	$ 413 50	
W. A. Wilde Company	225 29	
Publishing House Evangelical Association	88 19	
Lutheran Publication Society	205 29	
United Presbyterian Board of Publication	23 28	
Sunday School Times Company	246 04	
Free Methodist Publishing House	107 01	
Publishing House M. E. Church South	324 40	
Cumberland Presbyterian Publishing House	26 19	
Sunday School Board of Reformed Church	93 69	
Presbyterian Church in Canada	134 83	
United Brethren Publishing House	236 94	
F. H. Revell & Company	117 01	
Sunday School Board of Southern Baptist Convention	74 55	
Brethren Publishing House	44 55	
Standard Publishing Company	26 19	
Presbyterian Committee of Publication	131 92	
Presbyterian Board of Publication	384 40	
American Sunday School Union	208 20	
Methodist Protestant Board of Publication	33 16	
Methodist Book Concern	500 69	
Congregational Sunday School Publication Society	180 60	
David C. Cook Publishing Company	413 50	
"The Evangel"	5 00	
Sunday School Union (Colored)	14 55	
Advent Christian Publishing Society	44 55	
Church Record Sunday School Publication	6 90	
Thomas Weir	15 00	
F. C. Clark (Return of Amount Advanced on Dr. Potts' Passage to London)	148 00	
W. N. Hartshorn, Expenses of Boston Conference	278 65	
Methodist Book and Publishing House	124 43	
		$ 4,876 50

Disbursements.

Expenses Toronto Meeting, June, 1905	$ 485 38	
Printing and Postage	216 81	
Expenses Sub-committee Meetings	321 89	
Expenses Buffalo, April, 1906	468 38	
Expenses London and Boston Meetings, June, 1907	2,935 57	
Expenses Boston Conference	278 65	
Balance on Hand, June 22, 1908	169 82	
		$ 4,876 50

MEXICO FUND.

Receipts.

Balance on Hand, June 27, 1905	$ 842 80	
From Contributions and Pledges	3,322 66	
		$ 4,165 46

Disbursements.

Quarterly Remittances to Rev. C. Scott Williams	$ 3,000 00	
To Mr. Sein on Account of Trip through United States and Canada	184 15	
To Mrs. Bryner on Account of Trip through Mexico	324 90	

Printing	175 00	
Expenses Rev. C. Scott Williams on Account of Executive Committee Meeting, Louisville, 1907	28 00	
For Mimeograph	17 50	
Express and Duty on Same	6 40	
Expenses Mr. Williams and Mr. Sein in Attendance at Louisville Convention	120 00	
Balance on Hand June 22, 1908	309 51	
	$	4,165 46

REYNOLDS MEMORIAL FUND.

Receipts.

Cash Balance on Hand June 27, 1908	$ 8 95	
Interest on Water Bonds	450 00	
Interest on School Bonds	37 50	
From Quebec Sunday School Association on Account of Pledge	36 00	
Interest on Semelroth's Note	36 00	
	$	568 45

Disbursements.

Payments to Mrs. Reynolds:		
Aug. 2, 1905	$ 75 00	
Nov. 1, 1905	6 25	
Jan. 27, 1906	111 25	
July 19, 1906	75 00	
Nov. 13, 1906	6 25	
Nov. 17, 1906 (Uninvested Balance)	8 95	
Feb. 7, 1907	75 00	
Feb. 11, 1907	12 00	
May 1, 1907	6 25	
Aug. 1, 1907	75 00	
Nov. 1, 1907	6 25	
Jan. 24, 1908	12 00	
Feb. 4, 1908	75 00	
April 30, 1908	6 25	
June 2, 1908	18 00	
	$	568 45

Assets.

Five per cent Bonds Wenonah, N. J., Water Company	$ 3,000 00	
Five per cent Bonds of Wenonah, N. J., School District	250 00	
Quebec Association's Subscription	200 00	
W. J. Semelroth's Note	100 00	
	$	3,550 00

JAPAN FUND.

Receipts.

Michigan Sunday School Association	$ 217 00	
Emma G. Welch	30 00	
Miss Mary Moore	75 00	
A Friend in Idaho	20 00	
Illinois Sunday School Association	300 00	
Sheldon B. Jackson	15 00	
B. C. Jordan	50 00	
New Jersey Sunday School Association	150 00	
E. K. Warren	300 00	
Maine Sunday School Association	25 00	
H. J. Heinz	3,000 00	

Philadelphia County Sabbath School Association	135 00	
Mrs. C. L. Herron	2 00	
Frances Neeland	2 00	
Rev. H. A. Dowling	30 00	
		$ 4,351 00

Disbursements.

To A. B. McCrillis, Treasurer World's Sunday School Association		$ 4,351 00

LIFE MEMBERSHIP FUND.

Receipts.

E. K. Warren	$ 1,000 00	
Memorial Harris Ayer Wells	1,000 00	
D. H. Marbury	500 00	
Mrs. Ida Hicks Rawson	1,000 00	
W. N. Hartshorn (Designated for West Indies Work)	1,000 00	
H. J. Heinz	1,000 00	
Marion Lawrance (By E. O. Excell)	1,000 00	
M. P. Perley	250 00	
		$ 6,750 00

Disbursements.

To West Indies Fund (Mr. Hartshorn's Pledge)	$ 1,000 00	
Balance on Hand June 22, 1908	5,750 00	
		$ 6,750 00

THE CALIFORNIA DELEGATION.

Securing Larger Resources.

E. K. Warren, Chairman Finance Committee.

We all recognize that in the service which we can render there is nothing that takes the place of our putting our individuality into the Sunday-school work. But in addition to this, as with all enterprises where men and women who devote their whole time to the work must be supported, it is absolutely necessary that there be proper and adequate provision made for their support in the way of money contributed to the cause for which they stand.

Mr. Warren.

An Appeal to Business Men.

There are many who do not know the joy of Christian service, and who do not, perhaps, do their full share in throwing their own personality into the cause of the Master. My appeal this morning is simply to this kind of men and women. I do hope, dear friends, that you will take my own personal request to business men all over this nation and ask them to believe the Lord's promise and take a moneyed interest in this great institution, and see if they will not get a joy out of it which they never have experienced from any other source.

Touching Responsibility.

I want to say a word in reference to our responsibility as members of this Association, in our various states, counties and individual schools. We come to a conven-

tion of this kind and we look at the great needs of the various departments which already exist; we note by our treasurer's report, which was read here this morning, that the Association is absolutely out of debt, but we must understand that some one has to be responsible for every paid secretary and superintendent which this Association has in its employ. There are knocking at the doors of the Executive Committee earnest requests for the appointment of three or four new secretaries or superintendents of departments. What are your representatives going to do about the matter? The departments are all right, each one in itself is the all-important one, and it would seem as if we ought not to delay one moment in selecting the superintendent for such a department. The motion has already passed that these superintendents shall be selected just as soon as the way opens financially. It remains for you this morning to swing wide the doors and to open the way for these secretaries to be chosen and placed in their respective positions.

An Annual S. S. Day.

Let me also ask you to have in mind another thing. Many of you have received from that Committee, every state, province and territory has received over and over again, letters in reference to a plan for a general all-around Sunday-school day for every Sunday-school once a year, when information shall be given in reference to the organized work, and an offering be taken. I am just suggesting this now, not to do away at all with the pledges, but to urge you in connection with the pledges of the morning to have a vision of the future in which we may have in all our schools boys and girls developed into men and women who will be intelligent in reference to the organized work, and who will be in the habit of giving for it. We have had this plan in progress in many of the States, but the thought now is to make it

universal. In one county in Michigan they have followed this for three years. If the plan was once adopted through all our international territory, on the basis of this Michigan county, our total income for international, state and county work would be more than a half-million dollars each year, which would be far beyond the income from any permanent endowment that we could possibly hope to have. In order that we may have your recognition of this plan for using one Sunday each year and that we may go out to talk up this work and to bring it properly before the various states, provinces and territories, your Executive Committee has passed the following:

RESOLUTION PROVIDING FOR ANNUAL S. S. DAY.

"We recommend the observance of one Sunday in each year by every Sunday-school to be devoted to the giving of information in reference to and receiving an offering for the organized Sunday-school work." We do not say what this day shall be called, and we do not say when the day shall be, because those in Canada might observe an entirely different day from those in the South, and those who live on the New England seaboard might wish to adopt an entirely different day from the people of the west. But we plead for some one day, once a year, when the organized Sunday-school work shall have right of way for the giving of instruction and the receiving of an offering. We shall start out, I assure you, in a careful manner, dealing with the matter conservatively, winning our way, and educating our schools so that in the next five or ten years there will be a steady income coming into this Association. In order to make this thing possible, we shall have to have the support, the consent, or authority of this great convention. Therefore, I wish you to endorse the resolution I have read, with these words added: "And that this Twelfth International Sun-

day-school Convention instruct its Executive Committee to work towards this desirable end." Mr. Chairman, I wish to move the adoption of that resolution.

President Stites: You have all heard the motion of Mr. Warren that the Executive Committee be authorized to take steps to secure a reliable income for this work. All who are in favor of it will please raise the right hand. Those opposed manifest by the same sign. I do not see a negative vote. It is unanimously carried.

Mr. E. K. Warren: Thank you, brethren. Mr. President, in order that this new feature may have proper development, in order that it may be brought properly before the various states, provinces and territories, some expense will be incurred. I, therefore, pray the privilege of sending to your treasurer a draft for $1,000 to promote this new feature of our work.

The program of the Twelfth International Sunday-school Convention was the best I ever saw; and, considering the local difficulties, was splendidly carried out. —*Rev. A. C. Crews, Toronto, Ontario.*

The Louisville convention was the greatest in evangelistic and missionary spirit of any I ever attended.—*L. R. Cook, Yarmouthville, Me.*

It was a hot, perspiring, inspiring, yeasty, glorious convention. It was not the addresses which made the convention great, but the things done by the convention itself.—*M. C. Hazard.*

I was impressed with the wide scope of the international field, the diverse interests to be served, the beautiful Christian harmony, and the purpose to extend the usefulness of the Sunday-school to all the world.—*G. W. Miller, Paris, Ill.*

While the convention was *great* from every point of view, I was impressed most by the *evangelistic note* which kept ringing through all the sessions.—*R. C. Willis, Toledo, Ill.*

International Pledges, 1908-1911.

The following pledges were made at the Louisville Convention, June 22, 1908, for the support of the work during the next triennium, 1908-11. The cards signed indicated plainly that the sum pledged was to be paid annually, with the understanding that the payments are to be made during the first six months of each year.

States, Provinces and Territories, and by whom pledged	Per Annum	Total three years
ALABAMA	$200 00	
Colored Association	25 00	
Armstead Brown (one yr.)	5 00	
Mrs. O. P. Eggleston	5 00	
Booker T. Washington	50 00	
		$845 00
ALASKA—W. B. Jacobs, Illinois	$10 00	30 00
ALBERTA	$25 00	
Stuart Muirhead	10 00	
		105 00
ARIZONA—Walter Hill	$50 00	150 00
ARKANSAS	$100 00	
Association	25 00	
R. C. Childress	5 00	
Caughey Hayes Bible Class	10 00	
Ren Cox	1 00	
Primary Dept., 1st Pres. S. S., Little Rock	5 00	
Miss Maude E. Fisher	5 00	
E. W. Grimes	5 00	
Harvey A. Onque	5 00	
W. A. Swift	5 00	
Will R. Stuck	25 00	
W. D. Young	25 00	
		648 00
BRITISH COLUMBIA (East)	$10 00	30 00
BRITISH COLUMBIA (West)	$50 00	150 00
CALIFORNIA (North)	$250 00	
H. H. Bell	20 00	
C. M. Campbell (for the 3 yrs.)	500 00	
Mrs. C. R. Fisher	5 00	
Geo. J. French	1 00	
Mrs. T. H. Hageman	2 00	
O. J. Lynch	10 00	
O. J. Lynch	5 00	
O. J. Lynch	10 00	
Mrs. O. J. Lynch	10 00	
Laura N. Richards	2 00	
		1,445 00
CALIFORNIA (South)	$150 00	
W. A. Hoyt, for Association	50 00	
W. A. Hoyt, for Association	5 00	
Mr. and Mrs. T. T. Woodruff, for Assn.	5 00	
Hugh C. Gibson, for Association	5 00	
E. W. Thornton, for Association	5 00	
Temple Baptist S. S. (for the 3 yrs.)	10 00	
Mrs. Mattie A. Hoyt	33 33	
Mabel M. Schauber, for Association	5 00	
J. M. Schaefle, for Association	5 00	
E. W. Thornton	25 00	
Mrs. S. S. Underhill ($3.00 paid)	1 00	
		878 00
CHINA—John Darroch	$10 00	30 00

COLORADO	$125 00	
W. W. Wolf (for 1 yr.) paid	25 00	
Paul C. Blackwell	15 00	
R. A. Chadwick, Jr	5 00	
E. M. Cosner	5 00	
Ep. League, 1st M. E. Cch., Colo. Sps	10 00	
Mrs. I. A. Moon	25 00	
J. L. Oliver (paid for 1 yr.)	30 00	
Dr. A. H. Stockham	5 00	
D. D. Watson	10 00	
Mrs. H. F. Ware	10 00	
		685 00
CONNECTICUT	$100 00	
Association	25 00	
First Congregational S. S., Glastonbury	10 00	
Geo. McArthur	25 00	
J. Richard North	5 00	
Mrs. R. F. Skelton	10 00	
S. H. Williams	25 00	
		600 00
CUBA—		
Luis Berenguer (1st yr. paid)	$5 00	
H. B. Bardwell (1st yr. paid)	2 00	
		21 00
DELAWARE	$110 00	330 00
DISTRICT OF COLUMBIA	$150 00	
Mrs. Carleton R. Ball	5 00	
Austin M. Cooper	5 00	
First Congregational S. S	10 00	
Katherine J. Laws (1st yr. paid)	2 00	
Mt. Vernon Pl. M. E. S. S., Washington	16 66	
Frank McChesney	5 00	
J. W. Reisner (paid in full)	2 50	
Mrs. J. W. Reisner (paid in full)	2 50	
		595 98
FLORIDA	$25 00	
Mr. and Mrs. H. E. Adams	10 00	
First Baptist S. S., Tampa	33 33	
H. C. Groves	10 00	
Mrs. W. C. B. Rawson (1st yr. paid)	50 00	
James Simpson	5 00	
E. Van Hood	10 00	
		429 99
GEORGIA	$200 00	
Association	25 00	
First Congregational S. S., Atlanta	5 00	
First Presbyterian S. S., Columbus	3 33	
Mr. and Mrs. Thos. Moore	5 00	
Philathea Class, St. Matthew's Luth. Ch	10 00	
		745 00
HAWAII—By Alexander Henry	$10 00	30 00
IDAHO	$50 00	
Dr. S. R. Rightenom	10 00	
		180 00
ILLINOIS	$1,200 00	
Local Option Counties (C. Schumacher). For the 3 yrs.	36 00	
J. A. Alford	2 00	
Mr. and Mrs. Alex Anderson	10 00	
A. T. Arnold and Family	5 00	
Eunice Breta Aikman	5 00	
E. V. Anderson	5 00	
A. L. Brabrook	20 00	
A. L. Brabrook	25 00	
Mary I. Bragg	10 00	

ILLINOIS—Continued.

O. R. Brouse	10 00
Mrs. Bryner	5 00
Mrs. Bryner	5 00
Mrs. Bryner	10 00
Mrs. Bryner	25 00
P. Beauchamp (1st yr. paid)	2 00
A. L. Clarke	5 00
W. G. Colvin	10 00
D. C. Cook	100 00
D. C. Cook	2,000 00
Hugh Cork	40 00
John F. Clearwaters	1 00
G. M. Calhoun	2 00
A. W. Campbell	5 00
Christian Sunday School, Carrollton	2 50
M. E. Cady	5 00
G. G. Dooley	5 00
Jessie B. Dodds	25 00
Mrs. W. H. Dietz	10 00
Mrs. W. H. Dietz (for the 3 yrs. paid)	5 00
Mrs. W. H. Dietz (for the 3 yrs. paid)	25 00
Lucy C. Day	1 00
E. O. Excell	250 00
Evanston Ave. M. E. S. S., Chicago	5 00
Englewood Bapt. Primary Dept., Chicago.	10 00
Englewood Christian S. S., Chicago	10 00
Mrs. E. M. Fowler	5 00
Clarence A. Frier (for David Arnold Frier)	1 00
Clarence A. Frier	5 00
Lewis P. Fisher	1 00
Harriet E. Fredenberg	5 00
F. I. Henry	5 00
W. B. Jacobs	100 00
W. B. Jacobs	50 00
Everett E. Johnson	3 00
Intermediate Dept. Oakland M. E. S. S., Chicago (for the 3 yrs.)	10 00
C. W. Knapp	15 00
Mr. and Mrs. A. M. Kenny	5 00
W. D. Kimball	5 00
J. P. Lowry	1 00
Marion Lawrance	100 00
Geo. W. Miller	10 00
Frank E. Mayer	25 00
A. A. Mackey	5 00
A. H. Mills	100 00
A. H. Mills	25 00
Moody Sunday School, Chicago	10 00
S. L. McCron	25 00
Dr. F. B. Moorehead	33 33
T. N. Pitkin	10 00
Prim. Dept. Evanston Ave. S. S., Chicago	5 00
W. C. Pearce	50 00
Content Patterson	2 00
Primary Dept. Presbyterian S. S., Clinton	10 00
Mr. and Mrs. W. B. Rundle	20 00
Joseph B. Rogers	5 00
W. S. Rearick	10 00
J. B. Sikking	10 00
Mrs. Zillah Foster Stevens (paid in full)	8 33
C. E. Schenck	5 00
T. B. Stephenson	1 00
Sacramento Bible Class, Chicago	5 00
A. W. Snyder	1 00
Frank B. Tracy	33 33
Dan Z. Vernor	5 00

ILLINOIS—Continued.		
Mr. and Mrs. Lyman B. Vose	20 00	
Lyman B. Vose	5 00	
Mrs. J. R. Willott	5 00	
John R. Willott	15 00	
A. W. Wright	5 00	
Wesleyan Bible Class, Chicago	25 00	
Chicago Business Men	2,400 00	
Mrs. F. A. Wells	100 00	
Dr. J. P. Webster (for the 3 yrs.)	5 00	
Dr. J. P. Webster (1st yr. paid)	12 00	
A. F. Gaylord	5 00	
H. T. Lay	10 00	
		21,508 47
INDIANA	$250 00	
The Hoosier Family	50 00	
Elementary Dept.	25 00	
Mr. and Mrs. R. H. Archey	2 00	
John Andres	1 00	
W. R. Bottenfield	3 00	
Della Brown	2 00	
Della Brown	1 00	
Adam H. Bartel	10 00	
Mrs. M. J. Baldwin	5 00	
L. C. Bisbee	2 00	
C. S. Besserer	10 00	
Edgar Dick	3 00	
Rev. C. W. Estes	5 00	
I. M. Houser	5 00	
I. M. Houser	5 00	
Frank H. Hadley	1 00	
Edward H. Hasmeier	5 00	
J. S. Harris	5 00	
Elmer E. Hungerford	5 00	
W. C. Hall	10 00	
Mrs. H. L. Hutson	5 00	
Mr. and Mrs. C. N. Jacobs	2 00	
Geo. B. King	10 00	
Miss Carrie Kord	1 00	
J. F. Lehman	3 00	
Chas. D. Meigs	10 00	
Josiah Morris	10 00	
J. F. Nusbaum	5 00	
J. F. Nusbaum (1st yr. paid)	1 00	
R. A. Ogg	5 00	
S. S. Ohl	5 00	
Richmond S. S. Association	33 33	
Jay C. Smith	10 00	
St. Paul's M. E. Sunday School	10 00	
A. S. Thomas	1 00	
Luedith Ward	1 00	
Jennie Willis	1 00	
		1,554 99
IOWA	$200 00	
Association	25 00	
Mrs. G. W. Allen	3 00	
Mrs. E. S. Ellsworth	2 00	
Mrs. F. F. Fitch	5 00	
Susan M. Hammond	2 00	
J. F. Hardin	100 00	
Mrs. J. F. Hardin	2 50	
Primary Dept. Ripley Cong. S. S., Traer	2 50	
Sallie Walker	5 00	
		1,041 00
JAPAN—J. M. Nyce	$1 00	
Rev. U. Sasamori (1st yr. paid)	5 00	
		18 00

KANSAS	$300 00	
J. H. Engle (to be collected)	50 00	
C. C. Kesinger	5 00	
Mr. and Mrs. C. C. Kesinger	25 00	
Catherine Beck	5 00	
J. H. Engle	10 00	
Adult Bible Class, Abilene	5 00	
T. C. Gebauer	2 00	
Laura B. Bayless	5 00	
Mrs. C. G. Bulkley	25 00	
Don Kinney (1st yr. paid)	35 00	
		1,401 00
KENTUCKY	$250 00	
Association, by J. Shreve Durham	8 00	
Association, by E. A. Fox	25 00	
Association, name of Miss Frayser	25 00	
Minnie M. Brunner	1 00	
Louise Beasley	5 00	
Miss Lucy Bohannan	1 00	
Baraca Class Walnut St. Bapt. Church, Louisville	5 00	
Mrs. M. J. Blain	10 00	
Baraca Class Pres. S. S., Ludlow (1st yr. paid).	2 00	
Colored Y. M. C. A.	25 00	
Class 3 Calvary Pres. S. S., Japan, Louisville (for the 3 yrs.) paid	5 00	
Mrs. Maria G. Carter (1st yr. paid)	5 00	
S. J. Duncan Clark	10 00	
S. J. Duncan Clark	5 00	
Cave City M. E. S. S. (for the 3 yrs.) paid	5 00	
Mrs. M. A. Curry	1 00	
Miss Lillian Craig	1 00	
Crescent Hill S. S., Louisville	5 00	
Crescent Hill Christian Church	10 00	
Eva Carrigan	3 00	
Hywel Davies	25 00	
Edward L. Davis	25 00	
John J. Davis	25 00	
Mrs. Sue M. Davis (for 1 yr.)	5 00	
Miss L. P. Deepl	5 00	
J. Shreve Durham	10 00	
W. C. Eades	5 00	
Entertainment Committee	10 00	
Andrew Edinger	5 00	
Lizzie Fenneman	1 00	
Junior Society First Christian Church, Louisville	5 00	
E. A. Fox	5 00	
Miss Lizzie Fogle (1st yr. paid)	5 00	
Bessie Herrick (1st yr. paid)	5 00	
C. R. Hemphill	5 00	
J. S. Hilton	5 00	
Mrs. P. T. Hale (for 1 yr.) paid	5 00	
Mrs. Jennie K. Hill	1 00	
R. J. Howe	2 00	
Geo. A. Joplin (1st yr. paid)	2 00	
Juvenile Missionary Society, Clifton Crescent Hill Church, Louisville	10 00	
W. W. Klemt, Jr.	5 00	
Miss Lizzie Keller	5 00	
Mrs. W. Hume Logan	10 00	
Mrs. W. Hume Logan	10 00	
Mrs. W. Hume Logan	5 00	
Mrs. M. S. Lampton	5 00	
Mrs. F. J. Minary (1st yr. paid)	5 00	
Lucy Mahan	5 00	
Miss Mary Moore	10 00	

KENTUCKY—Continued.		
C. A. McDonald	5 00	
Miss Mary E. Michel (1st yr. paid)	5 00	
W. J. McNair	10 00	
E. Y. Mullins	10 00	
G. W. B. Olmstead	5 00	
R. K. Pike	10 00	
C. E. Society First Pres. Church, Louisville	5 00	
Primary Dept. Highland M. E. S. S., Ft. Thomas	2 00	
Primary Dept. Harvey Cong. S. S.	2 00	
Primary Dept. (Advent) Christian S. S., Louisville	1 00	
Pres. Sunday School, Ludlow	2 00	
Kate Reid	50	
J. B. Spratt	5 00	
R. M. Smith	25 00	
Miss Sue B. Scott	35 00	
Miss Sue B. Scott	10 00	
C. W. Sommerville	5 00	
V. H. Starbuck	1 00	
Marier Seewer	2 00	
Geo. J. Sutterlin	2 00	
C. O. Smith and Family	25 00	
W. A. Spindle	2 00	
John Stites	50 00	
Mrs. J. E. Turney	5 00	
E. G. Thompson	5 00	
Virginia Ave. M. E. S. S.	5 00	
Mrs. R. H. Venable	5 00	
W. J. Vaughn	5 00	
Mrs. Elizabeth Whitworth	5 00	
Miss Emily S. Watts	2 00	
Westminster Pres. S. S.	5 00	
Mrs. M. H. Yeaman	5 00	
		2,643 50
LOUISIANA (1st yr. paid)	$100 00	
Association	25 00	
Mrs. T. V. Elizey	5 00	
B. C. Lee	5 00	
W. R. McKoween	50 00	
Salem Bible Class, New Orleans	10 00	
		585 00
MAINE	$150 00	
Baptist S. S., Yarmouthville (paid in full)	5 00	
L. R. Cook (paid in full)	5 00	
Maine Delegates	16 66	
		529 98
MANITOBA	$100 00	
Association	25 00	
A. E. Venton	5 00	
		390 00
MARYLAND	$100 00	
Chas. Roads	25 00	
Laura Wade Rice (1st yr. paid)	1 00	
C. A. E. Spamer	5 00	
C. A. E. Spamer	5 00	
		408 00
MASSACHUSETTS	$500 00	
Elizabeth B. Dawes (1st yr. paid)	20 00	
Elizabeth B. Dawes (1st yr. paid)	25 00	
D. R. Donaldson	5 00	
First Baptist Church, Reading	5 00	
Edgar H. Hall	5 00	
Miss Lydia B. Holmes (1st yr. paid)	2 00	
W. N. Hartshorn	5,000 00	
Mrs. Hartshorn	100 00	

MASSACHUSETTS—Continued.		
Mrs. Hartshorn	500 00	
Copley Osgood Meacom	3 00	
Primary Dept. Somerville Union Sq. Pres. S. S.	2 00	
South Church, Peabody	5 00	
		18,516 00
MEXICO	$10 00	30 00
MICHIGAN	$300 00	
F. C. Berger	5 00	
Anson Boersma	25 00	
C. W. Campbell	5 00	
H. A. Dowling	5 00	
C. H. Gurney	5 00	
J. H. Henzinga	10 00	
Men's Bible Class First Ref. Church, Grand Rapids	5 00	
DeW. Hartwell	5 00	
Mr. and Mrs. Leslie C. Lawrence	5 00	
C. E. Lewis	2 00	
E. K. Mohr	10 00	
E. K. Mohr	5 00	
E. K. Mohr	10 00	
E. S. Palmiter	10 00	
Mrs. Horace G. Snover (1st yr. paid)	5 00	
E. A. Thede	2 00	
Mrs. J. L. Moore	1 00	
		1,245 00
MINNESOTA	$100 00	
First Pres. S. S., Duluth	25 00	
Presbyterian Brotherhood, Duluth	10 00	
Lulu I. Rumsey	5 00	
Miss Bess Rumsey	5 00	
Lulu I. Rumsey	5 00	
Arthur P. Stacy	10 00	
		480 00
MISSISSIPPI	$100 00	
J. C. Cavett	10 00	
S. L. North	10 00	
		360 00
MISSOURI	$333 33	
Mrs. T. R. Ayars (1st yr. paid)	5 00	
Miss Mabel L. Bailey (1st yr. paid)	5 00	
P. M. Hanson	10 00	
		1,060 00
MONTANA	$50 00	
Henry F. Cope	10 00	
Rev. H. A. Carnahan	15 00	
		225 00
NEBRASKA	$200 00	
J. B. Currens	5 00	
H. Lomax	10 00	
J. W. Ridgway	5 00	
J. W. Ridgway	5 00	
Minna Stooker	1 00	
E. J. Wightman	33 33	
		777 99
NEVADA	$60 00	
Southern Association, by O. A. Erdman	40 00	
		300 00
NEW BRUNSWICK, Prince Edward Island	$175 00	
R. T. Hayes	10 00	
Mrs. Lucas	25 00	
		630 00
NEW FOUNDLAND	$50 00	
Chas. Lench	2 00	
		156 00

NEW HAMPSHIRE	$125 00	
W. G. Everett	10 00	
Natt T. Platts	2 50	
Rev. E. B. Stiles	2 00	
R. E. Thompson (for ten contributors)	10 00	
		448 50
NEW JERSEY	$750 00	
John A. Rogers and Friends	40 00	
Edward W. Barnes	20 00	
Mrs. Wm. L. Condit	10 00	
Mrs. Oliver C. Willson	5 00	
		2,475 00
NEW MEXICO—By Mrs. W. B. Rundle	$10 00	
By E. K. Warren	25 00	
		105 00
NEW YORK	$750 00	
F. L. Brown	100 00	
J. V. Baker (1st yr. paid)	5 00	
Miss Jean Conklin (1st yr. paid)	1 00	
Calvary Bapt. S. S., Lockport	3 00	
Rev. H. T. and Paul V. Chadsey	5 00	
Miss May Hudson	5 00	
37th St. M. E. S. S., New York City	10 00	
Henry S. Jacoby	7 50	
Smith Parish (1st yr. paid)	2 00	
Mrs. C. E. Patterson	25 00	
C. E. Patterson	50 00	
G. W. Parks	10 00	
Mrs. S. W. Sherwood	10 00	
Geo. H. Trull (1st yr. paid)	10 00	
		2,980 50
NORTH CAROLINA	$66 66	
Clara I. Cox	2 50	
J. E. Shepard	50 00	
		357 48
NORTH DAKOTA	$100 00	
Rev. Ralph T. Fulton	1 00	
A. M. Groner	2 00	
W. J. Lane	10 00	
J. W. Widdifield	25 00	
J. W. Widdifield	10 00	
C. H. Wunn	1 00	
		447 00
NOVA SCOTIA	$100 00	
N. T. Rockwell	5 00	
Dr. Frank Woodbury (1 yr.)	100 00	
		415 00
OKLAHOMA	$100 00	
Association (for 1 yr.)	25 00	
First. Pres. Church, Oklahoma City	5 00	
W. H. Cofield	2 00	
Holcomb Bible Class	10 00	
Mrs. J. M. Hall	5 00	
Mrs. Addison Hall	5 00	
E. H. Moseley	2 00	
E. W. Stryker	10 00	
		442 00
OHIO	$1,000 00	
Association	50 00	
S. C. Bates	1 00	
Clan Cameron Class, Marysville (2 yrs. paid)	5 00	
Col. Robt. Cowden and Wife	5 00	
H. C. Cridland	5 00	
Clara Louise Ewalt	5 00	
J. C. Fuhr	1 00	

OHIO—Continued.		
M. A. Honline	25 00	
W. A. Holmes	5 00	
Miss N. B. Hathorn (1st yr. paid)	1 00	
Mrs. E. F. Knickerbocker	5 00	
Rev. E. F. Knickerbocker	5 00	
S. P. Long	10 00	
Franklin McElfresh	10 00	
W. G. Mershon	5 00	
Mabel Sherwood	1 00	
Rev. Chr. Staebler	5 00	
Miss Lizzie Verrity	5 00	
Miss Lizzie Verrity	5 00	
		3,462 00
ONTARIO	$200 00	
Geo. W. Carter, M. A	10 00	
Norman T. Herman Ferry	10 00	
Theron Gibson	10 00	
Chas. E. Howarth & Wife	5 00	
Isaac Hord	10 00	
Mrs. Isaac Hord	10 00	
T. F. Harrison	10 00	
Mrs. J. R. Hipwell	4 00	
H. E. Irwin	10 00	
Hon. J. J. Maclaren	25 00	
Milbrook M. E. S. S	5 00	
S. B. Nelles	5 00	
Young Men's Bible Class Central Pres. Church, Toronto	10 00	
H. W. Chamberlain	5 00	
		987 00
OREGON	$75 00	
A. A. Morse	10 00	
A. A. Morse	25 00	
		330 00
PENNSYLVANIA	$1,000 00	
Association, by J. W. Kinnear	100 00	
Association	50 00	
E. E. Bailey	5 00	
Geo. W. Bailey	100 00	
R. L. Clarke	1 00	
Mrs. H. F. DeWitt	2 00	
Alexander Henry	100 00	
H. J. Heinz	1,000 00	
H. J. Heinz	1,000 00	
E. E. McCurdy	5 00	
E. D. McCafferty	10 00	
F. H. Mullineaux (1st yr. paid)	1 00	
Jas. L. O'Neill	10 00	
Philadelphia Graded Union	5 00	
Philadelphia Graded Union	10 00	
Princeton Pres. S. S	5 00	
Wm. H. Ridgway	25 00	
Martha E. Robison	10 00	
J. A. Sechler	5 00	
C. G. Trumbull	25 00	
Jas. A. Worden	25 00	
Samuel Young	100 00	
Hermon Eldredge	1 00	
		10,785 00
QUEBEC	$100 00	300 00
RHODE ISLAND	$100 00	
T. W. Naterman	25 00	
Calvary Bapt. Sunday School, Providence	25 00	
A Lady from Providence	100 00	
Mary E. Olney (paid in full)	5 00	

RHODE ISLAND—Continued.		
Providence Graded Union	5 00	
T. W. Waterman (2 yrs. paid)	5 00	
Miss Emma G. Welch	5 00	
		810 00
SASKATCHEWAN	$50 00	
W. R. Sutherland	5 00	
W. R. Sutherland	10 00	
Yorkton Co.	10 00	
		225 00
SOUTH CAROLINA	$166 66	
Calvary Bapt. S. S., Columbia	5 00	
J. W. Shell	5 00	
		529 66
SOUTH DAKOTA	$50 00	
Association	25 00	
F. P. Leach	10 00	
		255 00
TENNESSEE (1st yr. paid)	$100 00	
Rev. Geo. O. Bachman	5 00	
Bellvue Bapt. S. S., Knoxville	5 00	
Chattanooga Graded Union	5 00	
Ruth H. Estes	2 50	
Anne N. Estes	2 50	
Miss Elise Hastings	1 00	
Junior Dept. 2d Pres. S. S., Memphis	5 00	
Alfred D. Mason	5 00	
E. E. McDavid	5 00	
Jennie S. May	5 00	
C. R. Neely	15 00	
W. W. Pardue	5 00	
Teacher Training Dept. 2d Pres. Church, Memphis	5 00	
		498 00
TEXAS	$200 00	
A. Oscar Browne	10 00	
Z. A. Hudson	5 00	
Clyde V. Nafe (Calvary Bapt. S. S.)	10 00	
		675 00
UTAH	$20 00	60 00
VERMONT	$100 00	
Mrs. Myra P. Endrers (1st yr. paid)	1 00	
Edw. M. Fuller	25 00	
H. G. Woodruff (1st yr. paid)	2 00	
M. E. S. S., Isle la Motte	5 00	
		399 00
VIRGINIA	$100 00	
Association	25 00	
Rev. Isaac S. Anderson (1st yr. paid)	2 00	
T. H. Lacy (1st yr. paid)	10 00	
Louis J. McIntosh	5 00	
Eliza P. Neale	2 00	
Mrs. Cola M. Sabin	5 00	
Arabelle Winston	1 00	
		450 00
E. WASHINGTON AND N. IDAHO	$75 00	
C. J. Boppell, for Association	10 00	
		255 00
W. WASHINGTON	$150 00	
Association	10 00	
D. S. Johnston (1st yr. paid)	333 33	
D. S. Johnston do.	100 00	
M. W. Miller	5 00	
Mr. and Mrs. W. C. Merritt	50 00	
M. J. Russell	1 00	
		1,947 99

WEST VIRGINIA	$150 00	
J. C. Bardall	50 00	
J. C. Bardall	50 00	
Pattie Campbell	1 00	
Pattie Campbell	2 00	
Chas. J. Hines (1st yr. paid)	5 00	
Chas. J. Hines (1st yr. paid)	1 00	
M. E. Hansel	1 00	
C. Humble	10 00	
W. C. B. Moore	10 00	
Nellie Osgood	5 00	
W. C. Shafer	5 00	
Erna Wells	1 00	
		873 00
WISCONSIN	$125 00	
Mr. and Mrs. F. Gasser	5 00	
W. J. Semelroth	5 00	
		405 00

Note—$45 of the $125 credited to the Association was pledged by the following individuals: C. R. Blanshan, $10; Congregational Sunday School, Sheboygan, $10; First Congregational Sunday School, Oshkosh, $10; Mrs. Belle Kurtz, $5; W. J. Semelroth, $10.

WYOMING	$25 00	75 00
YUKON—By E. W. Warren	$10 00	30 00
MISCELLANEOUS—		
Cash	$1 00	
Nora Lee Pullen	1 00	
		4 00
Total		$92,814 35

LIFE MEMBERSHIPS.

Mrs. W. N. Hartshorn, Boston, Massachusetts	$ 1,000 00
David C. Cook, Elgin, Illinois	1,000 00
Dr. H. M. Hamill, Nashville, Tennessee (in memory of his son)	1,000 00
E. H. Nichols, Chicago, Illinois	1,000 00
D. H. Marbury, Birmingham, Alabama (balance paid)	500 00
Wm. A. Wilson, Houston, Texas	1,000 00
Geo. W. Watts, Durham, North Carolina	1,000 00
Wm. G. French, San Francisco, California	1,000 00
Mrs. Wm. G. French, San Francisco, California	1,000 00
Mrs. Mary E. King, Holland, Michigan	1,000 00
C. M. Campbell, Sacramento, California	1,000 00
M. P. Perley, Enosburg Falls, Vermont (balance paid)	750 00
Mrs. Annie S. Goffe, Sandy Point, Maine	1,000 00
A Friend, Providence, Rhode Island	1,000 00
D. S. Johnston, Tacoma, Washington	1,000 00
Henry Pharr, in memory of Capt. Pharr, Morgan City, Louisiana	1,000 00
Paul C. Warren, Three Oaks, Michigan	1,000 00
S. B. Harding, Waukesha, Wisconsin	1,000 00
Charles W. Dorsey, Baltimore, Maryland	1,000 00
Edith Wells, Chicago, Illinois	1,000 00
C. C. Stoll, Louisville, Kentucky	1,000 00
Total	$20.250 00

I believe the convention demonstrated the fact, that there is a growing conviction among all Sunday-school workers, that our plans of work must be broadened and improved until this great agency of the church shall be fitted to meet the needs of every member of the church and commonwealth.—*Charles A. Phipps, Portland, Ore.*

The Twelfth International Convention at Louisville revealed to me the urgency of a deeper personal consecration and a more persistent enthusiasm for God's work.—*Rev. A. M. MacLeod, Halifax, N.S.*

Perhaps the greatest meeting ever held by that body of Christian people who represent the greatest force in the world today engaged in obedience to the greatest command ever given by the "King of Kings".—*I. A. Moon, Grand Junction, Colo.*

The warm hospitality, the great leaders, the splendid addresses, the encouraging reports, God's approval with more money for greater plans, inspired me to greater vision of usefulness.—*W. Fred Long, Little Rock, Ark.*

The convention was a marvelous manifestation of the purpose and power of the International Sunday-school Association to unify, edify and vivify the Sunday-school forces of its domain, and of its readiness in this ministry to make any needful contributions of time, brain, money, service or sacrifice.—*Dr. C. Humble, Parkersburg, W. Va.*

Christian men and women of all denominations, from all christendom, attending a convention in the interests of child salvation, is an evidence of the greatest organized movement of the church for the salvation of the world.—*D. S. Johnston, Tacoma, Wash.*

I was impressed that the motto of the convention, selected by the officers, struck a sympathetic chord in the hearts of the delegates, and that they were as anxious to "see Jesus" as the officers were for Him to be seen.—*D. H. Marbury, Birmingham, Ala.*

ELEMENTARY DEPARTMENT.

MRS. W. J. BARNES, Superintendent.

Committee, 1905-1908.

A. H. Mills, Chairman.....Decatur, Ill.
Joseph Clark.....Columbus, Ohio
S. H. Williams.....Glastonbury, Conn.
Frank L. Brown.....Brooklyn, N. Y.
R. B. Griffith.....Grand Forks, N. D.
Geo. W. Bailey.....Philadelphia, Pa.
Don Kinney.....Newton, Kan.
L. R. Cook.....Yarmouthville, Me.
W. H. Bowler.....Shoshone, Ia.
Mrs. Alonzo Pettit.....Elizabeth, N. J.
Mrs. M. S. Lamoreaux.....Chicago, Ill.
Mrs. Joseph A. Walker.....Denver, Colo.

Committee, 1908-1911.

A. H. Mills, Chairman.....Decatur, Ill.
Frank L. Brown.....Brooklyn, N. Y.
George W. Bailey.....Philadelphia, Pa.
E. K. Warren.....Three Oaks, Mich.
S. H. Atwater.....Canon City, Colo.
W. W. Millan.....Washington, D. C.
H. H. Bell.....San Francisco, Cal.
S. B. Harding.....Waukesha, Wis.
J. A. Burhans.....Chicago, Ill.
Mrs. J. W. Barnes.....Newark, N. J.
Mrs. A. A. Lamoreaux.....Chicago, Ill.
Mrs. H. M. Hamill.....Nashville, Tenn.
Mrs. J. A. Walker.....Denver, Colo.
Miss Minnie Allen.....Pine Bluff, Ark.
Miss Helen Palk.....Winnipeg, Man.

To me, the Louisville Convention emphasized five strong points of progress: Extension—of the field; enlargement—of the forces and finances; enlistment—of men; education—through graded lesson system; evangelization—(world-wide) through missions in every Sunday-school.—*Mary Foster Bryner, Peoria, Ill.*

The convention was large, industrious, intelligent, enthusiastic and purposeful.—*J. F. Love, Atlanta, Ga.*

The International Elementary Department.

MRS. J. WOODBRIDGE BARNES, ELEMENTARY SUPERINTENDENT.

THE story of our organized work for the children is a fascinating one, and those who know it are well assured that the Lord God has been directing and guiding us in it. I briefly bring to you three of the stages of its development.

Mrs. Barnes.

The first stage might be characterized by the word "Opportunity." Thirty-eight years ago there was no International lesson system. Every school followed its own plan. Each teacher selected his own lesson, and sometimes the little children shared the food of their fathers and of their grandfathers, and sometimes they had food all their own, it depended on the teacher. In many places teachers who longed to help the children wished for better things and were asking of each other, "What shall we do to improve conditions?" Certainly the opportunity for improvement was great, but who would seize the opportunity? We shall discover.

In old St. Paul's there was great excitement—there was no doubt about it. Something had happened. It all came about through a new teacher, and the new teacher was said to be doing wonderful things. The class increased in membership and the children looked eagerly forward for Sunday, when "something would happen." It is said that the new teacher did not ask questions to which impossible answers were expected, but that she actually told "Bible stories" just as good as "other stories." But more than that—this daring new teacher actually had the temerity *to use a blackboard* in the

Sunday-school. Strange, but she did; and when the deacons and the official board and the other people looked askance at "such a sacrilege" and charged her with "secularizing the Sunday-school," she went calmly on and *used it.*

People came from far and near and said, "Oh, help us to do these things that you are doing." Now, this new teacher was a mother with five children—a mother untrained as a teacher, and certainly all untrained in the art of teaching others. She was a mother with common sense. Here was an opportunity—what should she do with it? The story is too long to tell, but suffice it to say that these eager teachers were not turned away. The teachers of that city came together, and under the guidance and instruction of one whose memory we have learned to honor and revere,* they started together the nucleus of that something which has become today our International Elementary Department.

Thus the work began, and for some years organized effort was confined to a local field; but its beginning was this seizure of an opportunity.

The second stage in our development perhaps might be called the time of mutual helpfulness. The success of that one "Infant Class Teachers' Union" had encouraged others so that a similar work had sprung up in other cities. Throughout this period the teachers themselves stretched out their hands to other teachers, one union helped another, and all over the country the teachers sacrificed of their means and time that they might strengthen their own forces.

During this period of mutual helpfulness the union idea predominated. Unions sprang up largely through the eastern section of the country, though scattered over the field as workers were there who carried with them their ideals and ideas.

*Mrs. Samuel W. Clark.

For a generation and more the teachers helped each other without the aid of other Organizations, being held together as an International union by the joining together of the unions into a representative body.

As an outcome of the changes which were taking place in the organized work of the country, this organization of unions endeavored to adjust itself to the changing conditions. As a result we had a transition period, when from being wholly independent the organization had a coöperative relationship with the International Association, and this led six years ago into the third stage of our history.

The third stage, which began with the Denver convention in 1902, marks the beginning of an organic relationship which has brought us where we are today. It has been our aim thus far to develop organic responsibility, to relate and harmonize the independent organizations, to bring unity out of confusion, and as rapidly as possible to establish common standards of work. What is the result?

The independent forms of organized effort for the teachers of children have been united with the general organizations, and it is my privilege to report to you that throughout the United States and Canada we have been able to effect within the state and provincial organizations a department of work devoted to the interests of the elementary grades, and that you will find them in fifty-nine of the states and provinces.

To this number may be added one in Hawaii and two in the British West Indies, making sixty-three in all.

You will also be glad to know that fourteen of the states and provinces have perfected their organization in so far as to have every county organized with an elementary superintendent in charge, while twelve others have almost reached the same plane. Twenty of the states and provinces have started a campaign for township workers.

The unions have been the greatest factor in bringing about the important changes which have taken place in the elementary grades. The unions are the experimental stations where new needs are discovered, met, and new ones created. During these last years the organization of the unions has been changed to meet the new conditions both of teaching, training and of grading. Many unions have reorganized and are now equipped to meet the needs of each of the elementary departments—not only beginners, primary and junior—but have adjusted themselves to meet the needs of the graded Sunday-school of the future. Many of them are already developing the intermediate teachers and have section work for them and for the adult classes in addition to the younger grades. The union of the future will in very truth be a graded union and represent the true teacher training work for the graded school.

With the organization of the state and provincial forces and the readjustment of the unions, it has been possible to begin to do what was impossible before—that is, the standardizing of our work both in respect to organized plans and for the local school. Six years ago the plans of work varied so even within a single state that it was impossible to raise a standard of any kind, and yet at Toronto—that is, within three years—we were enabled to create one for the local school which will not need to be changed now in any vital way. The unity of organization and the harmonizing of plans has made it possible for the over three thousand officially connected workers to go forth with a common standard to work for the local school through our organized channels—and the schools are responding.

What has the standard accomplished for us, might well be asked. Twenty states and provinces have been pushing it, though not many of them have been able to enter a campaign for the entire state or province, but have rather tried to work it vigorously within a section or in a

local field according to the strength and ability of the local workers. We are so new in the matter of department statistical information that it is impossible to speak with accuracy, but when Mr. Lawrance this morning said that there was a gain in the cradle rolls alone of 100 per cent during the last three years, you know that our workers have been busy. Beginners' classes or departments have doubled in some states, while some others have four times as many as three years ago. The great interest in the juniors has resulted in doubling the junior departments in a number of states and provinces, while some others have multiplied by four during the triennium.

Along with the better conditions for teaching has come the more definite idea of what should be taught. Much has been accomplished along this line. Years ago there were no plans for lesson study and the teachers of little children were the first to begin a common, uniform course of Bible study for their pupils. Years ago our workers asked for, not only, but worked for, a lesson course which should more adequately meet the needs of small children. This was given them—and what a blessing the Beginners' lessons have been! Six years ago we inaugurated a system of suppemental lessons for the elementary grades —a system which has done much for definite grading in the Sunday-school. It has been a great blessing to the teachers in that it has trained them to realize the advantages of a graded system of lessons.

Still further our methods of teaching have changed. The modern teacher is not like the teacher of the past. The teachers of the past regarded the Book rather than the child. But today things have changed. The teachers have come to see that God made the child before He made the Book, and they have come to place the child in his right relation to the matter taught. Because of the change in point of view and in attitude toward the child our methods have changed and improved.

Friends, we have come through hard things. The

way has not been easy for our workers throughout the field, perhaps because the work has always been pioneer. Our workers have begged, implored, prayed, for separate rooms, for little chairs, for better conditions generally, and sometimes their appeals have been scorned because those in authority thought that anything was good enough for the children. That time has gone by. But this is not all—they have worked hard for every bit of recognition, and every advantage which they have gained either for the organized work or for the local school has been granted only after a struggle. We who at this time are reaping the benefits of the labors of those who preceded us, ought to lift our hearts in deep gratitude to God for His gift to them of courage and strength; it is because of this that we are their inheritors.

Today we, as teachers of children, stand solidly throughout this country for the *best.* Nothing else will satisfy us. We look eagerly forward to the near future when the teaching material for children shall have been selected for them with their needs and nurture in mind, and to the time when the lesson, the worship, and the whole atmosphere of the Sunday-school shall be calculated to give to the children an adequate religious education.

Our Elementary Department exists not for its organization but that through its organization it may create a sentiment for the best, afford an opportunity for the creation of ideals, and through concerted action make it possible for the childhood of our land the more speedily to "see Jesus."

This is my last official message to you. I ask that those of you who are my coworkers and helpers shall help the one who follows me to build firmly and surely on the foundation which I have tried to lay. We are only at the beginning of wonderful things; great pos-

sibilities I see in the future for this department, visions which I trust may become realities.

I wish also for the one who follows me that love and loyalty which you have given me. I ask these things only for the sake of the children, that in the North and in the South, in the East and in the West, in the mountains and in the valleys, and by the borders of the sea—everywhere—the children stretching forth their hands may receive that which is their due; and that throughout the length and breadth of the field the organized work may have the opportunity of doing that of which it is so capable.

Notes From Report of International Superintendent to the Executive Committee.

The Present Conditions of Organized Elementary Work.

In order to carry on our work it is our aim to have within each state and provincial association an elementary Department. We ask that each association shall have a sub-committee within its executive and that they shall secure an elementary superintendent to have supervision of the various lines of activity which are possible in connection with this department. In former years the elementary teachers were organized as an independent body, and where this existed we have urged and secured a closer bond between them and the associations, an auxiliary relationship being established. But even where no organization formerly existed some of the associations have adopted the suggested plan of unification, so that a number have not only an elementary department within the executive and a superintendent, but an elementary council in addition. Those having it feel that it is ef-

fective, but this latter plan is not urged nor is it necessary, nor could it be effective in all cases.

At present we can report that the conditions are as follows:

Elementary departments (executive in charge)....59
Elementary departments in Hawaii and British West Indies 3
—
62

Elementary department superintendents (states and provinces) 59
In colored associations..... 4
In Hawaii and British West Indies..... 3
—
66

Elementary workers organized in.....32
Graded unions distributed over the field in connection with associations.....51

The first work of an Elementary Department within a state or provincial association is the extension of the work to the county, parish or district association, by whichever name the next division is known. The conditions differ so widely that it will not be possible for some years to come for some of the associations to effect even this first step in organization in any complete way, but the following facts will be of interest:

Every county association (or parish or district) with an elementary superintendent in the following: Nova Scotia, New Hampshire, New Brunswick, Maine, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware, California South, Ohio, Indiana.

Nearly every county association with an elementary superintendent in the following: New York, Maryland, West Virginia, Illinois, Kentucky, Michigan, Minnesota, Iowa, Kansas, Colorado, Nebraska, Louisiana.

Township superintendents being secured in twenty associations.

At Toronto we had six states with a paid worker giving entire time to the work of the elementary grades in connection with the organized work. At Louisville we are glad to report ten and the expectation that two more will be added to that number this fall.

At Toronto we had, in addition to those giving full time, six who gave a part of their time; now we have nine.

We ought to have one on full time in every state and province. As we start the work for the children we may expect permanent results, both in the local school and in the organized work.

Encouraging Items Gathered from the Triennial Report of the Unions.

The following comparisons of the report made at Toronto and that gathered for Louisville will give a hint of the progress made during this last triennium:

	Toronto, 1905.	Louisville, 1908.
Average membership of unions	30	48
Average number of teachers used weekly	10	11
	Per cent.	Per cent.
Studying a training course	60	75
Have a circulating library	48	55
Hold an annual institute	43	71
Have printed programs	62	83
Teach the Beginners' Course (weekly)	30	65
Supported by dues	32	26
Supported by voluntary offerings	67½	74
Gave help for three grades weekly		98
Assisted in county and district work		92
Made a contribution to state and International work		75

Our Standard of Excellence.

1. A cradle roll, and a Beginners, Primary and Junior Department.
2. A separate room or curtains or screens for each of the three departments.
3. A blackboard in use in each department.
4. Supplemental lessons taught in each department.
5. Beginners lessons taught to children under six.
6. A training course studied by every teacher in the three departments.

The state and provincial elementary superintendents have always tried to give clear and definite suggestions to the county or district helpers associated with them. For years the work has been so varied within a single state that no standard could be set even within a limited territory. But year by year the work has become more clearly defined within the local school so that some standardizing has been possible. Nebraska, Illinois, Ohio, Colorado and New Jersey has pressed forward on similar lines so that at the last triennial convention in Toronto (1905) it seemed practicable to adopt a standard and work toward a uniform plan. The one chosen seemed not to be beyond even the very small school providing it was understood that in the part relating to organization a "class" in a small school would count on the standard or mean the same as the "department" in a large school.

This standard has been presented all over the International field, and adopted by many associations, and if we are to judge from the letters received has proved a blessing to many.

With the experience gained during the three years the workers will now be able to judge wherein changes are desirable or whether it meets the present condition and is satisfactory.

Attaining the Points of Our Standard.

No attempt has ever been made throughout the entire field to ascertain the facts regarding the organization of the local school, as it relates to these elementary departments, though a few states and provinces have made provision for this as their work in their respective fields advanced. At Toronto a number of questions were agreed upon for the elementary department, it being understood that no state or provincial association would do more than have these included in a supplementary report.

Twenty states and provinces have begun this work, many of them pressing for this information not through the entire state or province but in localities or selected counties. This is the right way to begin, and while the figures would count for little as a sum total, the reports viewed in this way are very significant and will be a great help to the local workers in the coming year.

From these attempts the following facts are discovered:

Cradle Rolls have been doubled in California (South), West Virginia, Alabama, Oklahoma, and Pennsylvania, while Missouri has multiplied theirs by four during the last triennium. The largest actual number added is in Pennsylvania, as they have 2,000 more cradle rolls than reported at Toronto.

Beginners' Departments have doubled in number in Alabama, Maryland, West Virginia, Illinois and Louisiana, while Colorado has three times as many as rereported at Toronto.

Junior Departments are increasing everywhere, but New York, West Virginia, Alabama, Ohio, Illinois, Minnesota, Indiana, Colorado, California (South), Rhode Island and New Jersey reporting the largest numbers.

Supplemental Lessons have been used in some of the

states for many years so as to have become an integral part of their work. Twenty-two states and provinces report activity in this direction, but the states that have doubled the number using supplemental lessons are Ohio, Colorado, California (South), and New York, while Illinois has almost done so.

The International Elementary Institute.

Field Workers' Day.

"Louisville, 1908," means more than the Convention to the Elementary workers who have official duties in connection with the organized work, for the Tuesday and Wednesday preceding the regular convention were days of counseling, discussions and decisions, which will affect the work of the next triennium.

Tuesday was field workers' day and Wednesday the conference day on matters of a local school character. The program of both days had been planned to help the new state and provincial workers who might be present; to bring out the principles upon which our work is based; to present the past and present conditions in contrast; and to bring before the workers those problems which should need discussion and action by the Elementary Council.

It is a disappointment that all of the addresses cannot be duplicated, but the character of the work was such that the use of the blackboard and charts and the free discussions which made the work so valuable at the same time renders it impossible to reproduce.

The opening devotional service was led by Mrs. J A. Walker, of Colorado. The spiritual uplift of this service and the brief memorial for Miss Mamie Haines, one of our official family, gave an atmosphere to the sessions that was held to the very end.

The first topic presented was "The State or Provincial Elementary Superintendent at Work." Mrs. Maud Junkin Baldwin, of Indiana, gave out of her rich experience suggestions which were clear, practical and inspiring.

"The Standard of Excellence" was presented by Miss Rose Scott, of New Jersey. With twenty states and provinces at work upon this standard, which was adopted at Toronto in 1905, the interest was keen. Miss Scott had had the good fortune to be able to gather fresh reports from every school in the state but 123, so that her experiences were full of interest. Her field, though a well-organized one, contains few large schools, and many of the rural and small, country type—schools which it has been said would not respond to this standard. Her experiences proved the contrary to be true.

These two subjects furnished the ground for the discussions of the morning.

The afternoon session was set aside for the discussion of the Union and related topics. The first presentation was by Miss Meme Brockway, of the Southern California Association, opening up for us the subject of the "Graded Union." Miss Brockway's enthusiastic recital of experiences was very convincing, while the discussion which followed brought very clearly to the attention of the workers not only the value of the reorganized Union, but that it was the only way by which we were to solve the problems of the graded school.

"Increasing the Membership of the Union," by Mrs. Thad M. Salter, president of the Memphis Graded Union, made everyone eager to go home and try the same or similar methods. Mrs. Salter had a chart with the churches of the city upon it, the number of members, the increase, and other interesting facts, which made her address exceedingly helpful.

"How Can the Unions be Brought into Closer Relationship?" by Mrs. Phebe A. Curtiss, elementary super-

intendent for Ohio, brought out many helpful suggestions, the matter finally being sent to the council for action. The unions have missed the old publication called the "Bulletin," which bound them a little more closely together. The exchange of programs within a state or province, the round-robin letter, the exchange of workers, the visit of the state or provincial elementary superintendent, the department in the state paper, all received attention in the discussion.

"Problems of the Union Work," as led by Miss Clara-Louise Ewalt, one of the International Auxilliary field workers, proved one of the most helpful and practical of the conferences of the day. Here the library, the financial question, the number of teachers necessary for the conduct of the union, the teaching of the supplemental lessons in the union, the increase of membership, interesting the pastors and superintendents, how far manual work could be carried on in the weekly sessions, the social side, and the devotional work of the union, all came up for discussion and suggestion.

The Elementary Conference.

With Mrs. M. S. Lamoreaux as the presiding officer of the morning, the conference began its work for the day, being led in the morning devotions by Mrs. C. A. Pratt, the elementary superintendent of Washington.

The growing success of "Mothers' Meetings," "Parents' Associations" and similar movements in connection with the local Sunday-school, and with the union work, has attracted considerable attention of late, and with the desire that definite plans might be suggested and an interest in this subject crystallized into a movement, this topic had right of way early, that the result might be reported to the council for action. In the absence of Mrs. Heath, of Brooklyn, the conference was led by Mrs.

Lamoreaux, of Illinois; Mrs. Leyda, Miss Hale, of Alabama; Miss Tompkins, of New York; Mrs. Ferguson, of Arkansas; Miss Bailey, of Kansas, and others contributing to the discussion.

"The Training of the Teacher" was presented by Miss Minnie E. Kennedy, of Alabama. She made a clear presentation for the teacher, and then taught a sample lesson to show how the work could be made of interest in a local class or in the union.

"Supplemental Lessons" have received so much attention as a point in the standard of excellence, that the teachers were grateful to Miss Susan M. Juden, of Louisiana for the helpful suggestions given and for the practical discussion which followed.

The "Problem Period" is always full of interest, and under the leadership of Miss Scott it did not fail of enthusiasm and helpful suggestion.

Two attractions claimed the attention of the workers for the afternoon, for there were two sections. The junior teachers found great satisfaction in attending a session of a junior Sunday-school department, under the leadership of Mrs. Herbert L. Hill, of New York City, and Miss Josephine L. Baldwin, of New Jersey, both of them writers for Sunday-school periodicals. A class or rather classes were formed of the teachers, and the whole session was gone through, including the lesson taught by Mrs. Hill and the manual work done in connection with the supplemental lessons. The tables for each class, the boxes for each teacher for the records, and other model equipment were provided.

In the auditorium, at the same hour, the beginners and primary workers were discussing topics of special interest to their own grades. "The Organization and Equipment of the Beginners' Department" was presented by Mrs. W. Eason Williams, of Baltimore. Then Miss Frances O. Danielson told stories, the more difficult

themes being chosen that the teachers of beginners might receive the greater help and the theory might be illustrated by the practice.

"Hand-work as a Means of Self-expression" was presented by Miss Marion Thomas. Miss Thomas made very clear the great value to the child of expression by means of the hand, and gave some fine illustrations of results. She made equally clear the folly of mere hand-work where the creative power of the child had not been called into action, or where the work was a mere doing of something without other connection.

When the two sections were called together, the entire body of teachers had two addresses to complete the work of the afternoon. "The Problems of the Little Schools," by Miss Lee McCrea, was received enthusiastically by the audience.

"The Unfolding Life," by Mrs. M. S. Lamoreaux, gave the spiritual touch to a busy and helpful day.

The crowded church at the evening session was evidence of the popularity of both speaker and subject, as well as of the interest of the local churches.

A junior choir of 150 voices, selected from the junior departments of the Louisville Sunday-schools, sang "Lift Up Your Heads, Oh Ye Gates," under the leadership of Miss Mary Louisa Butler, of Chicago.

"Children of the Orient" was the title of the address by Mrs. H. M. Hamill, of Tennessee. Dr. and Mrs. Hamill had but just returned from a tour through Japan, China and Korea, so that the information given was the latest regarding the Sunday-school association work.

At the conclusion, the children, led by Miss Nannie Lee Frayser, sang "My Old Kentucky Home."

Notes From the International Elementary Conference.

The first meeting of the council was called for Tuesday evening, and preceding it the former members and those who had been appointed for the new triennium, had supper together at the Louisville hotel. This gave an opportunity for the workers to meet socially, to renew acquaintances and to form new associations.

Through the courtesy of the proprietors of the Louisville hotel we were enabled to hold our first council meeting in the parlors of the hotel that evening, subsequent meetings being held in the Broadway Methodist church. A summary of the actions of the council follows:

The International Elementary Council is composed of one representative from each state and province and holds its meetings every three years in connection with the International Sunday-school Convention. During the triennium the interests of the council and the workers at large are represented with the International Executive Committee by three persons chosen by the council. These three representatives so chosen, are, when approved by the International Executive Committee, placed by this committee on the sub-committee on elementary work and thus become members of the International Executive Committee.

During the last triennium Mrs. Alonzo Pettit, Mrs. M. S. Lamoreaux, and Mrs. J. A. Walker were the representatives of the council and served within the International Executive Committee in this capacity.

Owing to the illness of Mrs. Pettit, Mrs. Lamoreaux presided over the meetings of the council at Louisville.

The following are the principal actions taken by the council.

First. In coöperation with other national bodies that are interested in the training of children, the following in relation to the comic supplement of the Sunday papers was adopted:

Whereas: The colored supplement issued by many of the leading Sunday newspapers of the country is finding its way into innumerable homes all over the land, and through its bright colors, exaggerated humor, pictures of child life and unnatural representations of the animal kingdom, presented in crude forms, appealing to the children in the homes in an irresistible way at the most imitative period of their lives; and

Whereas: These pictures tend to vitiate taste for genuine art and to stultify the growing mind in all directions; and

Whereas: In these pictures a low type of life is constantly presented, malicious mischief is suggested; vice is made to appear a thing to laugh at, and disobedience, deception, disrespect for parents and others in authority are held up as clever and worthy of imitation; and

Whereas: The ideals of the Sabbath on which the welfare of our homes depends are being steadily undermined and destroyed by this insidious influence which is so powerful that in the minds of millions of children the chief association with the name of the day is the coming of the colored supplement; therefore be it

Resolved: That the Elementary Section of the International Sunday-school Association in Convention assembled, representing several million children within the International field, hereby registers its protest against this growing evil which is menacing the future of the country through its coming citizens; and be it further

Resolved: That we who stand for the highest ideals in mental, moral and religious culture shall in every way possible through all the agencies open to us, endeavor to secure the exclusion from the home of papers that issue such supplements and to substitute for them papers that do not have this objectionable feature; and be it further

Resolved: That we hereby pledge ourselves individ-

ually to see that this matter is presented and some definite action taken in all organizations with which we are connected, such as state and provincial, county or district associations, graded unions, mothers' clubs and the local church, and that it is exploited through the local press wherever possible; and finally be it

Resolved: That a copy of these resolutions be sent to the editorial association of every state, province and territory having such an organization, and to all Sunday-school and church papers.

(Signed by the Committee)

Miss J. L. Baldwin,
Miss Nannie Lee Frayser,
Miss Grace Longfellow.

The above resolutions were unanimously adopted by the council, and later presented to the Elementary Conference on Wednesday, June 17, at the afternoon session, and were unanimously and enthusiastically adopted.

Second. In response to the call for a closer relationship between the Home and the Sunday-school, the following was presented by the committee, Mrs. J. A. Walker chairman:

"Realizing the benefit of a closer relationship between the Home and the Sunday-school, these two great factors in the child's development, and in response to numerous requests from various sections of the country, the Committee on Mothers' Meetings suggests the following:

'1. That a parents' parliament under the auspices of the local graded union be held once a year.

'2. Wherever feasible a mothers' meeting be held once a year in connection with the work of the graded union.

'3. That the unions compile lists of books and of music suitable for both parents and children, with suggestions as to their use.

'4. That an endeavor be made to have placed in our

public Sunday-school and union libraries such books as the union recommends.

'5. As the junior pupils need help in the preparation of their lessons, that the union plan to give in connection with their regular union program suggestions for the mothers that they, the teacher and mother, may work in harmony in this direction.

'6. That we approve and foster the establishment of mothers' meetings in connection with the local Sunday-school.'"

Third. Report of the committee on "Closer Affiliation of the Graded Unions" for elementary teachers.

Resolved: That it is the sense of your committee, that there is great need and growing demand for some medium of interchange of ideas and methods, as an aid and guidance to the newer unions, and a means of strength and an incentive toward higher ideals to the older ones.

That inasmuch as it has been deemed impracticable for the International Association to print anything in the way of a publication similar to The Bulletin formerly issued, but that it is possible for this same matter to be put out in the form of a News Letter, we suggest:

1. That the International Elementary Committee instruct the Superintendent of Elementary Work to furnish either quarterly or semi-annually, a News Letter devoted to the interests of the graded unions, and in sufficient quantity to supply the various unions, this News Letter to be preceded by a circular letter to all unions, notifying them of this action, and requesting from them reports of plans and methods used in their work, programs and other printed matter, and contributions that would in any way be helpful or suggestive to other unions.

2. That a permanent committee on this work be appointed by the Elementary Council to advise with the

International Elementary Superintendent and render any necessary aid in bringing this measure to pass.

3. Realizing the great value of the work of the unions to the International Association at large and the Elementary Department in particular, we urge that the denominational editors and the editors of our state and provincial papers be requested to reprint such portions of this News Letter as will be most generally helpful, and in any possible way to aid in the extension and promotion of the work of these unions for the help of the teachers of the Elementary Grades.

(Signed by the Committee),

Mrs. H. M. Hamill,
Mrs. Phebe Curtiss,
Mrs. Herbert L. Hill,
Mrs. Maud J. Baldwin,
Mrs. C. E. Blake.

The above report received the approval of the council, and the secretary, Mrs. Barnes, was requested to forward the same to the new Committee on Elementary Work, and to give such other publicity to the request as seemed advisable.

Fourth. In response to the request from the unions from the different parts of the field requesting that the unions be given a "motto and a pin," the committee reported as follows:

"After a very careful consideration and some quiet investigation among the members of the council and the representatives from different parts of the country in attendance at this Convention in regard to a 'union pin and motto,' we find many in favor, none opposed, and some very enthusiastic on the subject.

"Believing that it would bind the members of the unions closer together and serve as a perpetual inspiration to all, therefore we recommend that a 'pin and motto' be adopted.

"We also recommend that a committee be appointed by the council that they may investigate the subject further in order that a motto and pin which will be acceptable to all may be secured."

(Signed by the Committee)

Mrs. H. M. Leyda,
Mrs. H. Appleton,
Mrs. V. A. Godbey,
Mrs. C. H. Grey.

Fifth. In view of the action of the Convention authorizing the Lesson Committee to prepare graded lessons for the Sunday-school in addition to the regular uniform lessons, and the introduction of a reading course since the last International Convention, the standard of excellence adopted at Toronto was revised to include both of these features of our work.

The standard of excellence as revised, reads as follows:

The Standard of Excellence for the Elementary Grades of the Sunday School.

(As revised at Louisville.)

1. A cradle roll, and the pupils under thirteen divided into three departments: Beginners (3-5); Primary (6-8); Junior (9-12 inclusive).
2. A separate room or curtains or screens for each of the three departments.
3. A blackboard in use in each of the three departments.
4. Supplemental lessons, or graded lessons, taught in each department.
5. Beginners' lessons taught to the children under six.
6. Each teacher studying a training course or a member of a reading circle.

Sixth. Specialization on training courses. The specialization on the "First Course" as approved by the Committee on Education has received such hearty approval that the Council desired that as rapidly as possible specialization on the "Advanced Course" should be decided. To this end a committee was appointed with Mrs. Lamoreaux as chairman, their report to be sent to the Committee on Education for approval and adoption.

Seventh. The Council chose as their representatives on the International Executive Committee for the coming triennium, Mrs. M. S. Lamoreaux, Mrs. H. M. Hamill, and Mrs. J. W. Barnes.

(Signed) Mrs. M. S. Lamoreaux, Chairman.
Mrs. J. W. Barnes, Secretary.

The Graded Union.

Miss Meme Brockway, Los Angeles, Cal., Elementary Superintendent Southern California Sunday-School Association.

To my question: "Why do we grade roads?" in homely phrase came back the answer: "To make it easier to get somewhere." We have mountains of difficulty in our Sunday-school work—brevity of time, lack of home coöperation, absence of authority, untrained teachers. We, too, have our goal, that each member of our school may have a personal knowledge of the Master, His Book and His land, and we have begun to realize that a graded school with not only graded classes, but graded methods and graded teachers, will make far smoother the way toward our ideal—our promised land.

The evolution from primary union to primary and junior union and to a graded union with three vice-presidents of the three grades has come not because someone desired more offices and officers, more red tape

and a new name, but in response to the insistent demand for trained teachers made by the graded school.

We came to realize in our Los Angeles union that our fifteen minute sectional work, devoted to the discussion of problems, did not meet the needs of Junior and Beginners' teachers. After much discussion, we voted merely to substitute a Junior lesson for our Primary once each month, and add a monthly Beginners' lesson. This was unsatisfactory. This monthly taste so whetted the hunger of the junior teachers that they voted to take their fifteen minutes' sectional work on the other three weeks for lesson presentation instead of problems. Fifteen minutes! They were never ready to return to listen to the primary lesson, and at last we asked the Executive Committee to try the experiment for one month of three separate sections for lesson presentation at the same time. At the end of the month all were unanimous: "This is the plan for us, at least." The attendance of junior teachers tripled in that month. Two of our smaller unions have tried the plan with great success, and even in our tiniest union, with an attendance of five, we have always a ten minutes' analysis of the presentation of the lesson to juniors.

On consultation with other workers, I find that our experience has been but the repetition of that of other states.

A larger attendance is only one of the advantages of a graded union. One of the common objections I hear is this: "It is difficult now to obtain one teacher weekly, it is useless to seek three." Experience shows quite the reverse, and I claim this is not an obstacle but an advantage of the graded union. It is easier to obtain teachers. When our Executive Committee listened to the juniors' proposition to divide, one of our timid but capable members exclaimed: "Oh, yes, then it will be so much easier than when facing a roomful." The graded union trains more teachers.

A comment reached my ears two weeks ago: "How much freer and more enjoyable are our discussions since we separated!" Another advantage.

Again, where a mixed body of teachers listen to a lesson presentation, many untrained teachers, as yet unable to discriminate, use material unadapted to their grades and thus do real harm.

Friends, it is not merely a question of methods, but of eternal life, if we fail to hold our pupils and teach the everlasting verities, because we do not understand the grade we teach. Our lesson must be adapted first in the selection of the truth. The lesson must be adapted second in the approach or point of contact—and how these vary for the beginners and the keen mischievous lads of 11! Third, in that which it is wise to eliminate or add. Fourth, in language. Fifth, in methods.

I believe the graded union offers the easiest way through our mountains of difficulty, because, first, it increases the attendance of the union; second, it is easier to obtain teachers; third, it trains more teachers and thus triples the opportunity for growth; fourth, it promotes free discussion; fifth, it makes possible on the presentation of lessons adapted to the grades, and permits the introduction of methods suited to the varied development of the children.

For these reasons, and because I have seen the results in the union directly under my care, I urge all who are responsible for union work to look carefully into their form of organization. If you have not as yet followed the suggestions of our International Elementary Superintendent as given in the "Suggestive Constitution" and the leaflets on "Union Work," whereby you have grade vice-presidents instead of first, second, and third vice-presidents, then I urge you to take this first step toward making your union a graded one. If the addition of these grade vice-presidents should lead you into section work, do not be discouraged or dismayed, but

rejoice, for the results which have so blessed other unions will then be yours also.

We are on the eve of graded lessons for the Sunday-school. What of our unions then? We are ready for them, for by this very change of plan of organization, and the experience we have gained through our section work in the adaption of the uniform lesson in these sections, we can as easily take up a different lesson in each division or section. The Beginners' Lessons necessitated this change of plan of organization or there would have been needed "Beginners' Unions." Now all are held together, and will be even with the graded lessons.

Grateful indeed are we for the wise leadership which has thus far been ours, so that a far-sighted policy has been outlined and long before we saw the need for it, the perpetuity of our beloved unions was assured.

Supplemental Lessons.

SUSAN MORGAN JUDEN, ELEMENTARY SUPERINTENDENT OF LOUISIANA.

SHOULD the intelligent memorizing of Scripture concern us as teachers of the elementary grades of our Sunday-school? We have the child in the tender years of youth, before doubt and fear come, while he feels his nearness to God, trusts in those with whom he associates, and when his mental faculties, God given, are waiting to be developed, and ready to be used.

It goes without saying that ignorance of the Scriptures is an indication of the lack of a full rounded training in the intellectual life. It is ignorance of the Scriptures that makes a weak spiritual life; it is ignorance of the Scriptures that leads one into doubt and despair and sometimes into sin.

"But," says someone, "there has always been some

memory work in our Sunday-school." To be sure there has been, but I think it was rather a haphazard way of memorizing the Bible.

I am thinking today of an infant class that I dearly love, for I was a member of that class once. In every way it compared favorably with the infant class of its day. Its teachers were conscientious women, trying to build Christian character. As I recall the lessons we had, there was the same International Course of Uniform Lessons we are using today. Besides this no other lesson, save a repetition of Scripture verses each child was supposed to have memorized from the little red, green, yellow or blue ticket given the Sunday before. Sometimes the truth taught was asked for, but usually all required was a correct repetition of the verse. This plan secured attendance. This very course of memory lessons is in practice in some schools today. But for the fact that the child of yesterday received more home training than the child of today we must have grown up with a very inadequate knowledge of God's Word.

Seeing the need of a course of lessons adapted to the pupils of the beginner, primary and junior ages, whereby certain fundamental truths expressed either in Bible verse or hymns, can be taught, the International Primary Department presented at the International Convention at Denver in 1902 such a course. Since then it has been revised as the need was presented and the Executive Committee of the International Sunday-school Association gives us today an outline to be taught, not merely as rote memory, but developed by means of pictures, song, manual work, until the truth is understood. Then the pupils of primary and junior grades are expected to thoroughly memorize the text.

The outline provides for three-quarters of the year, as most schools close for three months. Where the schools keep open all the year, but interruptions occur and regu-

lar work cannot be maintained, suggestions are given in the outline under the heading "Summer Quarters."

In many schools the "teacher" problem has discouraged many from using this International Outline of Supplemental Lessons. Of course it is more satisfactory to divide the class into groups as this outline suggests, but a portion of this outline can be used to great advantage with the one teacher, selecting such texts as she can adapt. Use ten minutes of your allotted thirty minutes for the International Supplemental Lesson. In the Beginners' Class the Supplemental Lesson can be used as the opening talk.

Since these lessons are the grade work of the pupil they are used as a basis of promotion from class to class and from department to department, and in schools where this outline is used Promotion Day is looked forward to with pride and pleasure.

The aim of the outline is to provide the teacher with a systematic course suited to the needs of the pupils. The fact that it may be repeated with successive classes of pupils gives an opportunity for the growth and development of the teacher, and the texts being so grouped and related that a teaching outline is easily made.

Whenever the outline has been adopted in my own state comes the statement, "I have no trouble in getting the children to learn; they are both anxious and willing to acquire this knowledge," and it is not unusual to find that the department increases in numbers and in regularity of attendance because of the systematic work and the new interest.

With all the enthusiasm and conviction of one who loves the Master and little children, let me plead with you, as teachers of children, to use these supplemental lessons.

Problems of the Little Sunday-School.

Miss Lee McCrae, Birmingham, Ala.

It is perfectly natural when looking at a rushing river to forget the numberless tiny streams that have formed it and given strength to its current; but in Sunday-school work we dare not undervalue the obscure and the weak. Not from Jerusalem, but from wee Bethlehem and despised Nazareth came the Savior of men; and ever since then it has been the boys and girls from lonely farms and undesirable villages that have been bringing fresh courage and force into the long battle of the Kingdom.

But let us realize that there are problems for the teacher at St. Paul's and problems for the teacher at Pogues's Run, problems radically different, but equally hard to solve; that both have advantages and disadvantages.

We will limit our thoughts now to the superintendents or leaders in smaller fields—schools which lack means as well as numbers.

"Lack of adequate quarters" is the commonest cry. Where this great handicap exists we can do but three things: make the best of the space we have, create a sentiment for expansion, and demonstrate the need of it. How we are to do this depends on local conditions.

The primary teacher may secure a tent or take her class out upon the grass at the shady side of the house in summer-time. This move is calculated to increase the attendance of the children, and it will force upon the fathers the necessity of pushing out the walls and building greater.

We may insist upon separation, tactfully, asking it as much for the sake of the main school as our own sake. If it is to hold its intermediate pupils, it must appeal in its management to the tastes of the grown or nearly grown. Neither young men nor young women, nor

boys nor girls like to feel themselves a part of a kindergarten.

Lack of equipment causes many a sigh. But even this cloud may have a silvery lining. For instance, I have an organ in my primary department. I wish they could not have afforded it, for little voices sound so much better accompanied by a guitar (if one cannot have a piano), and if I could not have the guitar, I would buy a triangle and have them "sing by hand," as a wag puts it. The instrument should be to the voice what the background is to the picture; the organ gives forth too heavy a sound for little singers. I hope no one here is sighing for an organ in her primary room.

A blackboard we must have. Fortunately, they are so inexpensive now-a-days that the poorest school may afford one. Many other needful things we may secure by a little work and ingenuity—home-made, if you please.

Then there are lots of things we can do without! Indeed, the children of today are overloaded with picture cards, buttons, and such things; they really appreciate them more when they have fewer.

Lack of helpers is serious. Yet do we not assert that there is "just no one" when we have not really canvassed our possibilities? I know from experience that no more faithful or efficient secretary may be had for a primary room than a boy fourteen years of age—a ringleader in mischief in the main school.

Girls of high-school age make excellent teachers of supplemental work in a primary room. Children are attracted to them, and, incidentally, they hear the more experienced teachers give the lesson.

We say "There is just no one to play the instrument," when there are probably any number of young girls in the community who are taking music lessons, many of whom would measure up to the mark if given an opportunity.

The truth of it is we turn continually to the people who are in the habit of doing things, failing to search out new talent that may be coming into our range, and overlooking entirely the young talent that is growing up about us.

The lack of enthusiasm troubles us. Of course the enthusiasm which is created by numbers is impossible, and it is a distinct loss. Our nearest substitute for it is interest, and this must be created in the individual pupil by the actual teaching and the work assigned him to do.

Lack of formality is a detriment because it leads to irreverence. I think we should have a program of procedure and carry it out as faithfully for twenty as for two hundred.

There are probably other disadvantages in the small school, but they do not occur to me now; so let us turn to our balancing column, our assets or advantages:

Easier discipline has the worker in the little school. The child who misbehaves is more conspicuous and has so few comrades in mischief that a little different seating or a private conversation after hours will probably remedy the trouble.

A better knowledge of the child and his home is possible to the teacher of a few. Not only may she visit the home more frequently and become personally acquainted with the child, his heritage, and his environment, but in the Sunday-school session the children may be allowed to do more talking.

More systematic and thorough may be the supplemental work. Knowing just what each child knows Sunday by Sunday, the work may be mapped out according to their capacities. She may personally help to make a dozen scrap-books, whereas it is a difficult matter even to direct the making of sixty or a hundred.

Fewer are the distractions for the village or country child both in Sunday-school and out. They have not

spent late hours Saturday night at a moving picture show.

Besides, it is an all-the-year-round work. Just when the vacation fever is desolating the big city school, then it is that the country and town school thrives best.

And there is one thing that I positively envy the superintendent whose meeting place is the "little red schoolhouse," his superabundance of blackboard space—clear across one end of the room, with panels beside. We have to say "thank you" for a board a yard square, but how he can spread on his work and leave it there from Sunday to Sunday in summer-time!

Better still, the country or village school has a definite scope of influence.

In a limited district every family, every individual, may be looked after. To show how thoroughly this may be done, we people in Alabama point proudly to the little town of Marbury in our state. Its population numbers 343 all told; its Sunday-school has enrolled 550. Even the country round about has been drawn upon, you see. Only one of its inhabitants refuses to attend.

But last and greatest of all advantages is the leader's or principal's opportunity to do personal work. In managing a large school or department one can only give opportunity to others to do this. Even in teaching a large class it is difficult to fit the peculiar needs of souls, for it requires the close friendship, intimate knowledge, the frequent private conversation, and these advantages belong to the teacher of a few, the leader in a limited field.

Dear friends from the small Sunday-schools, remember, out of the quiet nooks of the world have come forth the purest and the strongest.

Discouragements? Why, of course!

But encouragements? O, so many!

Missions in the Sunday-School.

Alice B. Hamlin, Pittsburg, Pa.

Missions are the Bible lived. Missions are the expression in life of Bible truth. Missions are right relation to others.

The work of the Sunday-school is to teach the word of Christ "for the purpose of bringing souls to Christ." Missions are an aid to the accomplishment of this purpose.

Why teach missions as a thing apart, as something tacked on to our regular Sunday-school work? There can be no development of strong Christian character without the teaching of missions as a part of the warp and woof of each day's program. How shall it be done?

We believe the problem ought to be presented from the point of view that it is a debt we owe, and when we owe anything we suffer worse in not paying than the other fellow does in not getting it. If that really got into people's heads and hearts, the giving of missionary instruction would be just like the guiding rein to a willing horse. He has the "go," and the rein shows him where and how to go. Then we are to train our pupils to have the "go." What is that?

"And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth."

We may follow this thought in our work in the elementary grades. Take the beginner of three as he comes into the school for the first time; his Jerusalem is the child on the chair next to him. This little one has but recently found himself; it has not been so very long since he discovered his own body and learned his individuality. Now he learns of others, and our work at Jerusalem with him is to help bring him into right relations with the rest of the members of the class, with playmates and inmates

of the home. The material which will aid us in doing this is found in the beautiful Beginners' lessons. Special days, an occasional party, and close touch with the home supply other means of attaining our purpose.

We should begin at Jerusalem with the Primary child, for he, too, needs to recognize the rights of his next neighbor in the school, and to learn ways of being helpful and kind. The six-year-old is attending day school, so we may reach out with him to all Judea—that is, children in other parts of city or town, children of other stations in life, children of other nationalities. Then Samaria comes in at this age, for there have come to be "despised ones" even in this department.

The uttermost part of the earth? Yes; for the children of this age in day school learn about the Japanese children, the Dutch children and the Indian children. This gives us a basis, and we can lead out from their knowledge to that which these other children do not have and to some way by which we can aid in helping them. All of this can be done in and through the program every Sunday. The offering service always gives us an opportunity for a story of a minute or two in length about the place or object for which the money is to be used. If the offering is for the Indians, it can be taken in a canoe, Indian basket or tepee; if for the islands of the sea, in a ship; if for the frontier, in a log cabin, etc. Missionary literature furnishes a fund of approach stories. The supplemental lessons for this department have much material with direct missionary thought, while the opportunities for the cultivation of the spirit of missions through hymns and prayers are many.

Again, Jerusalem is the place to begin with the Junior boy or girl, for unless one thinks, feels and acts rightly toward the one next to him, praying, giving or even going to China, cannot be productive of what missions really stand for. The boy who has brought a penny

given him by his father sometimes makes the boy with only a penny, maybe earned by himself, feel uncomfortable at least. In this department attention to little things which make for larger ones is still necessary. We must still bear in mind Judea and Samaria and the uttermost part of the earth. We may do it through the program, too, but with junior methods of teaching, responsive service, supplemental work, hymns, prayer and offering service all give us our chance. The story for the offering service may now be told by a boy or girl after being selected by the superintendent. Pictures of missionaries and the people they work among should be used, calendars of special missionary days may be made and missionary hymns illustrated. Incidents in missionary literature may be used as approach stories or illustrations. This is the age for making the pupils familiar with a large number of separate stories having dramatic interest; these stories to be taken from the lives and events connected with the lives of the men and women who have given themselves for others. Such stories of the pioneer missionaries may be given first, followed by those of one's own denomination. This kind of work bears fruit at once and also lays the foundation for the regular biographical study of the Intermediate department, when the weaving together of events already familiar and making the right setting for the lives they are studying, arouses the interest of that age.

In conclusion we would mention as auxiliary aids in developing the spirit of missions, a cabinet of curios, library, stereoscope and stereopticon. Let a plan be made and weave in, as suggested, this most important fiber for the strengthening of character, making it not a thing apart, neither labelling it missions, but doing it because you are convinced that no day's program can be complete without it.

INTERMEDIATE DEPARTMENT.

Committee, 1905-1908.

Frank L. Brown, Chairman.....1110 Bushwick Ave., Brooklyn, N. Y.
Dr. Frank Woodbury.....Halifax, N. S.
N. B. Broughton.....Raleigh, N. C.
Alexander Henry.....Philadelphia, Pa.
D. M. Marrs.....Vinita, I. T.
John Legg.....Worcester, Mass.
F. L. Mallary.....Macon, Ga.
S. H. Williams.....Glastonbury, Conn.
Joseph Clark.....Columbus, Ohio

Committee, 1908-1911.

Frank L. Brown, Chairman.....Brooklyn, N. Y.
Dr. Frank Woodbury.....Halifax, N. S.
I. W. Gill.....Wichita, Kan.
S. H. Williams.....Glastonbury, Conn.
Joseph Clark.....Columbus, Ohio
Prin. Geo. W. Bingham.....Derry, N. H.
E. H. Nichols.....Chicago, Ill.
A. L. Fellows.....Denver, Colo.
Prof. H. G. Brownell.....Louisville, Ky.
Rev. E. Morris Fergusson.....Newark, N. J.
C. R. Fisher.....San Francisco, Cal.
S. F. Shattuck.....Neenah, Wis.
Mrs. W. Eason Williams.....Baltimore, Md.
Miss Louise Wilson.....Louisville, Ky.

The Intermediate Department is really the "joint of the harness" in our Sunday-school Association, because probably less attention is given to this department than any other. Surely it has the poorest equipment, and because of the natural peculiarities of its members, teachers are more difficult to secure, and yet it is during the intermediate period that more permanent decisions are probably made for good or bad than in any other period of life. We are glad our Association is beginning to give to this intermediate period the attention it deserves.

Report of the Intermediate Department.

FRANK L. BROWN, CHAIRMAN.

The Intermediate Department is not a new department of the organized Sunday-school work. Although the latest born of the International family of departments it has outgrown its long clothes and is taking on something of the assertiveness and strut characteristic of the age it represents and hopes ere long that its brothers and sisters will not be ashamed of its company.

Frank L. Brown.

Acknowledged as the weakest link in the chain of the departments, it would seem at first glance that it has failed of full recognition in the past and of a determined effort to solve its problems. The work on grades below and above the Intermediate has been highly developed. But we must remember that the body of our International Sunday-school organization has grown so prodigiously within the last sixteen years that some important arms of its strength have naturally been undeveloped in the general push.

Possibly, too, the apparent difficulty of the task of gripping and moulding the big boy and girl from twelve to sixteen has made our workers hesitate at entering aggressively this empire of the adolescent life, "where brook and river meet," a period fraught with such tremendous consequences for the long future that one may well pause until the field has been carefully scanned and we shall see whether we are able and worthy to enter upon its conquest. We have been content too long to

surrender the Intermediate Department position without a contest at this critical point of the line of battle.

This Department has earned for itself in the past the title, "The Department with a hole in it," and through that hole the bright boys and girls of this period have been dropping in multitudes after spending upon them years of skilled work, to be recovered to the School and Church, if at all, by the most strenuous effort, after they have drifted or worse through these precious years of character moulding and are seared and stained and spoiled by sin.

To thus lose them at this most critical stage of their growth is a strategic blunder. It is a crime against these young people and their future if the remedy is in our hands, and we think it is. To stop the leak at this point, to work with God along the line of the normal development of the scholar remedies the business waste of the Kingdom and conserves its very life. It defeats the open maw of the jail and the brothel, prevents the heartaches and heartbreaks of fathers and mothers and the remorse and unavailing regret of after years.

Who is to blame for the dereliction of the past? The fathers and mothers first, for their failure to set the right example by their own attendance at the School session. The young people have reached the years where example is heeded before precept and command.

An Indiana pastor told me recently of a man of his congregation of high standing whose boy came home one Sunday afternoon drunk. Instead of going to Sunday-school as the father had supposed, the boy had gone off to the woods with some unprincipled companions and had gotten drunk. Amazed and ashamed the father came to the superintendent to say that his home was disgraced and to ask what he should do. The superintendent wisely said: "One thing you can do, come yourself with the boy next Sunday and join the School." The

father agreed. Meanwhile he had a good understanding with his boy, confessed to him that he had failed in his own duty, and together they walked to the Sunday-school and the problem was solved.

Then we have on the Sunday-school side failed to properly understand and appreciate these fascinating years and to plan to capture them by adequate organization. We have continued to treat them too much as children and as limbs and clothes have lengthened they have concluded that the Sunday-school is not for them and have gone where there is "somethin' doin'" that has recognized their fast pulsing life and met its needs. The inside of the School has not been as attractive as the outside and we have supinely struck our colors without an honest effort to do better.

The physical changes in early adolescence are remarkable. The growth of muscles, heart and bones is rapid, the heart doubling in size. "Adolescence is a new birth, for the higher and more completely human traits are now born."

The boy or girl now becomes bashful, giggling, self-conscious, sensitive, secretive, retiring, reasoning, serious. He feels overgrown and ashamed but wants no reference made to the fact. His real self, like a lost river, is out of sight, to reappear later with new powers, purposes, plans. He does not understand himself and feels others do not understand him. He keeps his heart and thoughts locked. "A boy's will is the wind's will, and the thoughts of youth are long, long thoughts." He resents being called "Kid" and objects to being classed with "children" in the talks of the superintendent or itinerant Sunday-school speechmaker. And this is one of the reasons why he slips away.

He has high ideals of honor and service. He gets very pronounced likes and dislikes, and demands fair play. He is in the upper grammar grades, or high school. He appreciates an appeal to fact, to his thinking

powers, and is swift to draw conclusions. He judges actions mercilessly. What the teacher is counts here for more than mere words. He is capable of noble self-sacrifice and can be stimulated to high endeavor. He appreciates confidence and comradeship on the teacher's part. Patience and love are the keys to his best. To call him "bad" is to surrender the sceptre of power over him, and reveals our own failure frequently to move along right lines. Sarcasm and scolding are dangerous weapons truly at this age. Praise is the best method.

He does not want to be questioned too closely. Frequently he will stay away rather than be "nagged" or pressed unduly in religious lines. He feels conscientious and careful about taking on religious obligations. But the tactful and loving word or the wise letter of the teacher at the crucial moment of his life will bring to decision, will be remembered and treasured, and years after that letter may be found between the leaves of his Bible and read and reread—a power for good as the years go by.

And what a coveted place has the teacher of the girl's class as she stands close to these "little women" in these wonderful years to become their confidant and friend, to usher them by sympathy, example and counsel into a larger life—rich and strong and beautiful—knowing that whatever is their seeming carelessness and inattention there is a receptiveness and an undercurrent of appreciation and response that needs only occasion to give it expression. And what a privilege to "mother" them into the Kingdom, to reveal to them Jesus Christ, the teacher's personal Savior and Friend.

"It is the golden period, the turning point, the top of the wave, the opportune moment when the word may change the life." The teacher is here the high priest of the soul.

Something of a realization of the need for aggressive work for the International Department led the Execu-

tive Committee of the International Association at its session at Winona Lake in August of 1906 to appoint a committee on this Department. Committee: Frank L. Brown, chairman; Dr. Frank Woodbury, N. B. Broughton, Rev. Alex Henry, D. D., D. M. Marrs, John Legg, F. L. Mallary, S. B. Williams and Rev. Joseph Clark, D. D. Practically no material for the department was available.

A questionnaire to superintendents of leading Sunday-schools throughout the country, having Intermediate Departments, developed, among other things, three facts.

First.—That where this department was properly organized and pushed the percentage of loss of membership was practically nil.

Second.—The proportion of scholars of this age who while members of the department made Christ their choice and joined the Church was 46 per cent of the department.

Third.—That efficient and attractive class and department organizations within the grade, harnessing the abnormal activity of this period to a useful and character-building objective, are strong factors in holding scholars and building in new members.

Since the appointment of the Intermediate Department the following states have effected a more or less complete organization of the Intermediate Department by appointment of superintendents or committees or both: Kentucky, Colorado, Indiana, Wisconsin, Illinois, Ohio, New York, Virginia, Texas. Other states have been waiting for this convention and the necessary literature in order to take action. We expect that within the next year a majority of the states will organize an Intermediate Department.

Some of these states and Cook county, Illinois, have issued leaflets bearing upon the department. The demand for helpful literature is insistent. Cook county

gives large place to the Intermediate Department in its Summer School this year.

The pamphlet on the Intermediate Department issued recently by the International Office as No. 1 of the Intermediate series aims to be a presentation of information, plans and tested methods concerning this department, which should go far in stimulating interest and we trust growth in this important department. In addition to organization questions, it touches on Supplemental and Manual Work in the Grade, Mission Study, Teaching Methods, the Social Side of the Department, Spiritual Work, books and leaflets for workers and a suggested program.

A list of organizations for this grade is given, showing thirty-nine different organizations planned to reach and help the scholars of this grade. These are not specially class organizations, but general organizations having usually some character-making objective, such as Knights of King Arthur, Knights of the Holy Grail, Brotherhood of David, Messenger Department and Life Saving Service, Boys' Brigade, Girls' Sunshine Band. Of these thirty-nine only nine are for girls, indicating that the boy is the storm center and the need of effective men teachers in this grade, in order to bring up the percentage of attendance of boys from one-third to at least one-half of the grade.

A leaflet on Manual Work in the Intermediate Grade prepared by an expert in this line, Rev. M. S. Littlefield, of Brooklyn, N. Y., is on the International Press and will suggest work that will go far to solve the problem of the active or indifferent scholar and class coöperation. The fine specimens of Intermediate Manual Work at this convention will easily prove the advance in the educational side of the Department and is the prophecy of a new day in teaching methods.

The Intermediate Institute held preceding this convention was the first institute of this department under

the auspices of an International convention. The eagerness of the intermediate workers for help was shown in the excellent attendance and manifest interest. Every side of the Intermediate problem was touched by capable leaders and the way blazed for a strong advance.

The department would report the adoption of the following standards for Intermediate organization in states or provinces, counties, schools and classes:

1. That a state or province organize after the manner of other departments under the direction or supervision of the subcommittee of the Executive, or both; shall provide the department with needed literature and recognize the department in the programs of the state conventions.

2. *County.*

The appointment of a County Intermediate Superintendent who shall foster Intermediate work in the Schools and in the county and township conventions or similar divisions, distributing department literature in the prosecution of this work.

3. *Schools.*

The recognition of the Intermediate Department by the appointment of an Intermediate Superintendent or by some special supervision of the classes of this department, the special record of Intermediate membership, annual promotions, the use of Intermediate lesson helps, and by supplemental or manual work.

4. *Class Organization.*

That an Intermediate class organization shall have a name, class officers, necessary class committees and meet at stated times other than the Sunday-school period for mission study and other purposes.

The Intermediate Department will be greatly helped on its educational side by the course of Intermediate lessons under the graded system, and we trust this course will receive the early attention of the Lesson Committee.

Supplemental lessons, so essential for the best work in this department, are under consideration by the Education Committee.

An International Superintendent of the Intermediate Department is needed to develop the vast possibilities of this department. The increased attendance of adults through the adult class movement is bound to affect favorably the attendance of the Intermediates. The spiritual harvests will increase through a better understanding of the scholar and a wiser planning for his holding and saving. The key here, as elsewhere, but peculiarly here, is the tactful, true, loving, patient teacher. But it is worth while for any teacher to stand in the gap of these years and to guide the life through the rapids and swirls of this period of change to the somewhat smoother flow of later adolescence. Happy the teacher who merges his or her life with the life of the scholar in a friendship that makes Christ real and the possession and ideal of these precious young people.

The Intermediate Department Organized.

E. H. Nichols, Chicago, Ill.

"Last but not least" is an old phrase very applicable to the Intermediate Department of the Sunday-school at this time.

After a somewhat careful study of Sunday-school work I feel fully warranted in the statement that there is no department or grade of scholars so neglected or so important from the standpoint of future possibilities.

The church has been perfectly willing to leave it all to the Sunday-school and the Sunday-school has not known how to handle the problem, consequently we have lost untold numbers that should have been reached and saved to the church and Christian life. The difficulties

of the Adult Department would melt away if our Intermediate Department scholars were brought to a knowledge of Christ and interested in the work.

Some comparisons may help us to get more clearly into our minds the real condition which exists in the department. Small children very naturally love the Sunday-school. Therefore it is not a difficult thing to secure attendance of the Primary or Juniors. After one reaches the age of the Adult Department membership, as a rule he either comes gladly of his own accord or passes out of the Sunday-school entirely. This is not the case with the Intermediate Department. They are at an age where they do not know just what they want, when parents can no longer say, "You must go," when they feel very important, when they know much more than they ever will again, an age when it takes more of patience, wisdom and ability to handle them than at any other age in the school. It is the age when boys and girls begin to go out evenings and when boys want to imitate the men—when they may be seen on the street corners smoking cigarettes. It is an age which requires the combined efforts of the church, Sunday-school and parents.

These are conditions which seem to exist, and that have stirred our workers in Cook County to take some action.

Organization is the plan of the age in nearly all lines. Nearly every line of business has its association for the betterment of its particular line. Party harmony is the cry. The gratifying results in the fight against the saloon have only been accomplished by combined forces. Our International Association is the result of thorough organization.

And that the Intermediate Department should be last! "May the last be first."

The following data were secured from about thirty-five Chicago schools: Out of this number thirty-one

have Intermediate Departments; seventeen of these departments are organized to some extent, having their own officers. The age of all but five questioned ranged in accordance with the classification of the International Educational Committees' recommendation. Only sixteen of the schools have a separate room or part of the building for this department especially. Twenty-one of the schools allow their teachers to remain with classes indefinitely. Only four of the number use as teachers men for boys and women for girls. Twenty-three schools report some kind of organization in some classes of the department. Seventeen schools use some system of promotion. Only twelve of the schools require home or written work.

This shows that there is no uniform plan of organization or work—no system which has become universal. It also shows that workers are groping for light. Some have said that in our church life we are organizing too much. However, there can be no doubt but that organization has been the means of building up many a school. It has also put new life into many a church and renewed the interest in young people's societies. In fact, without organization not much is done in these days.

Now, if it is a good thing for other societies it ought to be a good thing for the Intermediate Department. Definite things can be accomplished by organization, and this is the great need in all our work.

It will also be noted that in several of the schools at least a part of the teachers, under a plan of their own, have organized their classes. We commend this spirit but desire something better, and strongly recommend department organization rather than class.

What I have to suggest for the Intermediate Department is the outcome of some study on the part of our committee. First of all, it is supposed that every Sunday-school has an Intermediate Department, and in every case where it has its own officers (superintendent

and secretary), we recommend that these officers stand as the leaders in the organization, the superintendent filling the place otherwise filled by the president of a society and the secretary that of secretary-treasurer.

We recommend the appointment of four committees, named as follows: Membership, Devotional, Social, Philanthropic.

Also, that the teachers in the department best qualified to lead each of these committees be elected as the chairmen or directors and the committee be composed of one member best qualified for the duties of the committee to be elected from each class.

The names of the committees are self-explanatory as to their duties excepting the last one, which committee is to provide definite plans for Christian service, which is just as necessary for this age as for older people in Christian activities.

Following is a suggestive constitution or working plan:

ARTICLE I.

Name.

The name of this organization shall be The Intermediate Department of the..... Sunday-school.

ARTICLE II.

Object.

The object of the organization shall be to stimulate and assist the Sunday-school and its officers in carrying on the work of Bible study, soul-winning and character-building among the boys and girls of the department.

ARTICLE III.

Membership.

Any boy or girl between the ages of thirteen and fifteen inclusive, on expressing a desire to become a member of the Sunday-school, shall be eligible to membership.

ARTICLE IV.

Officers.

The officers of the organization shall consist of a Superintendent and Secretary-Treasurer who shall be elected by the Sunday-school board (by whatever method is adopted by the Sunday-school), and in case no such officers are elected by the Sunday-school board the teachers of the department, with the approval of the Superintendent of the Sunday-school, may elect such officers to these positions.

ARTICLE V.

Executive Committee.

The executive committee shall consist of the Superintendent, Secretary-Treasurer and chairman of each standing committee, and this committee shall have general oversight of the work of the organization and shall transact all such business as may be necessary in the interim of business meetings.

ARTICLE VI.

Standing Committees.

The following standing committees shall be elected:
Membership,
Devotional,
Social,
Philanthropic.

The chairmen or directors of each of these committees shall be elected by the officers and teachers of the department and shall hold office for one year or until their successors are elected. Each chairman, or director, shall be elected from among the teachers, selecting in each case the teacher best qualified for the responsibilities of the committee, and the balance of the committee shall be made up of one scholar elected from each class of the department.

ARTICLE VII.

Meetings.

Other than the regular Sunday-school services the (monthly) meetings of the organization shall be held (quarterly) .....(day).....(hour) for devotional and social purposes and for the transaction of such business as may come before the organization. Special meetings may be called by the Superintendent or a committee of three of the teachers. One-fifth of the membership shall constitute a quorum for the transaction of all business.

ARTICLE VIII.

Duties of Officers and Committees.

Section 1. The Superintendent, in addition to his regular duties as outlined by the Sunday-school board, shall have special charge of building up the department, shall preside at all meetings and shall be ex-officio member of all committees.

Sec. 2. The Secretary-Treasurer, in addition to his duties as Secretary of the department, shall assist the Superintendent in looking after absentees, shall keep a record of all business meetings and have the custody of such special offerings as may be made by the members of the organization for the special work of the organization.

Sec. 3. Each regularly appointed teacher shall have charge of the respective classes under the rules of the school.

Sec. 4. The executive committee shall have general supervision of the work of the organization and shall devise ways and means to advance the interests, build up the membership and encourage the loyalty of each class and member of the department.

Sec. 5. The membership committee shall plan special ways for securing new scholars, assist the officers in looking up absentees and visit the sick.

Sec. 6. The devotional committee shall be responsible for the devotional part of each meeting outside of the regular Sunday-school services, shall form prayer circles among the scholars and assist in every way possible in building up the spiritual work of the department.

Sec. 7. The social committee shall be responsible for welcoming and introducing new members, shall provide sociables and entertainments for the department and otherwise assist in building up the friendly and social side of the organization.

Sec. 8. The philanthropic committee shall be responsible for planning the special activities of the department, such as providing or making articles of clothing or other necessary things for some orphan asylum or those needy, planning for Christmas, calling on the aged and sick and otherwise planning such things as may be done by the organization for the advancement of the Master's kingdom.

AMENDMENTS.

This Constitution may be amended at any regular business meeting by a three-fourths vote of the members present.

A Plan for a Graded Intermediate Lesson Course.

REV. E. MORRIS FERGUSSON, GENERAL SECRETARY, NEW JERSEY SUNDAY-SCHOOL ASSOCIATION.

IT was on behalf of the little children that the agitation for graded International lessons began. The Beginners' course, authorized in 1902, was the first practical realization of the ideal. Our Elementary friends are now earnestly calling for graded Primary and Junior lessons to follow, and are pleading the unmet needs of the children of twelve and under as their warrant. At first sight it might look as if this were the present limit of need; since for the years above twelve we have the

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Long Beach 4, Calif.
From Library of S. C. Root

six-year ungraded International cycle of lessons, chosen for the average pupil, and containing so much that is excellent intermediate and senior material that he must be a captious critic indeed who cannot satisfy himself therewith. Yet the deeper we go into the question, the more clearly do the reasons appear why the current International lesson is not an adequate or acceptable answer to the intermediate pupil's needs. We can give our pupils graded teaching when we are supplied with graded material, and not otherwise. And the needs of the intermediate boys and girls are as distinct, and call for a sympathy as tender, and yield when truly met a response as prompt and as faithful, as those of the pupils in any other division.

In entering upon the work of outlining a course of graded intermediate lessons suitable for adoption by the International Lesson Committee, it is necessary to remind ourselves of several considerations which will limit and condition our work. First, the problem is one of high complexity, in the solving of which the experts are sure to disagree. If, therefore, we are to have in this new field the advantages of International unity, we shall just as truly need to keep sweet and look pleasant over the graded choices as ever we have needed to do over the ungraded ones.

Secondly, we cannot choose material without at the same time projecting more or less definitely the methods and conditions that are to prevail in the use of this material.

Thirdly, if the lessons are to be International, they must fit into the International calendar, and make all parts of each year's course of equal value. But the rapid growth of the vacation habit puts a large proportion of our schools in such a case that they simply cannot keep up regular teaching in summer. The situation is met, I think, by following the plan already in use with the beginners' course, of beginning the year's work

at the first of October, making the course from October to June complete in itself, and furnishing for the last or summer quarter some work that is fresh, inviting, and supplementary to the work of the nine-months' year. Reviews may come whenever needed; but it will lend convenience to the proposals if the material can be handled for the most part in the customary quarterly blocks, the terms ending respectively at or near our four popular festivals, Christmas, Easter, Children's Day and Rally Day.

Fourthly, the intermediate lessons must naturally follow the lessons of the grades below and prepare for the work of the grades above.

Fifthly, we must frankly realize that graded lessons are lessons for the class and not for the school. The common service of worship and instruction has hitherto derived much of its material and motive from the lesson for the day. In the graded Sunday-school for which we are planning, there is no lesson for the day. Different grades are studying different lessons. We need not recoil at this, because, first, there is material in plenty for the superintendent to use in his program work, besides the daily lesson, as a unifier of thought and a basis of common appeal; and secondly, in our teacher-training work, now so vast, so varied and so well organized, we have an apprentice system fully equal, with a few years' development, to the production of workmen able to stand each at his bench and do his own special task, not needing to be ashamed when his piece comes to be joined to that of the workman next beside him.

Without further introduction, I submit an outline of a four-years' Intermediate lesson course which I believe to conform to the foregoing specifications, and to be suited to the needs and capacities of ordinary pupils of the ages contemplated—thirteen to sixteen, inclusive. It is the outgrowth of considerable discussion, and embodies suggestions from several noted authorities in Sun-

day-school pedagogy, but is not in any sense either official or final. This is the outline which I am prepared to suggest today, and which I offer as an illustration of the kind of material which I think our intermediate classes need:

Suggested Outline of Intermediate Lessons.

First year, pupils 13 years old; nine months, Oct.-June: Old Testament biography and history. Lives of Old Testament leaders—Abraham, Moses, David, Elijah, Jeremiah, Nehemiah; with maps and outline of Old Testament history by periods. Three months, July-Sept.: A missionary biography—Paton or Mackay suggested.

Second year, pupils fourteen years old; three months, Oct.-Dec.: Teachings of the prophets, concluding with the Messianic prophecies, in December. Six months, Jan.-June: Lives of Peter and Paul, with maps and drill on New Testament books. Three months, July-Sept.: Stories from church history.

Third year, pupils fifteen years old; nine months, Oct.-June: The full life of Christ from the four Gospels. Three months, July-Sept.: Biographies of two missionary or Reformation heroes, selected by the denominational authorities.

Fourth year, pupils sixteen years old; three months, Oct.-Dec.: The story of Jerusalem, studied as a review of Old and New Testament history. Six months, Jan.-June: The teachings of Jesus, with illustrative stories of his followers in all ages. Three months, July-Sept.: How we got our English Bible.

Studies in apostolic history, literature and teaching reserved for the Senior Department.

Intermediate Supplemental Work.

FRANK L. BROWN, CHAIRMAN OF INTERMEDIATE DEPARTMENT COMMITTEE.

GRADED supplemental work is that which fits the Bible, hymns, and other necessary material to the life as it develops from year to year and period to period. Supplemental work that fits the Intermediate must take into consideration the most important characteristics of this period, some of which are:

RAPID PHYSICAL GROWTH.

From twelve to fourteen years of age is the time of the greatest growth in girls and from fourteen to sixteen in boys. Because of this rapid physical growth, it is the awkward age. This physical transition manifests itself in giggling, crude jokes, blushing, loud talking, boisterous actions, and sometimes laziness.

KEEN SENSE OF HUMOR.

Boys and girls of this period are especially fond of funny stories. Things are funny to them that are a bore to adults. Teachers who do not appreciate the "rude" fun of the intermediates do not get into their inner lives.

KEEN SENSE OF HONOR.

Pupils of this period generally will not "tell on each other." The practical thought for the teacher is this: this dawning sense of honor should be fully recognized and developed.

LOVE OF THE THRILLING.

This is the time when "blood and thunder" stories are in demand. Boys demand stories filled with daring

activity and hazardous adventures. Girls take great pleasure in reading books written for the boys, as well as those written for themselves. Boys care little or nothing for girls' books and papers.

New Religious Experiences.

Well graded schools lead most of the pupils to Christ during the latter part of the Junior period. The intermediate scholar is therefore undergoing new religious experiences. He is forming his Christian character in a most definite way.

Hero Worship.

At this time every boy has his hero and every girl her heroine. These ideal personages have much to do in the molding of character. Find the boy's hero and you have found the "point of contact."

Fighting.

This characteristic is confined almost exclusively to the boy. He would "rather fight than eat." If he can not find some one to fight, he will encourage smaller ones to enter into a "scrap."

That characteristic which manifests itself in this unpleasant way is a virtue wrongly directed. The "fighting" period shows the dawning of the sense of heroism. The boy wants to be a hero, and he falsely thinks that "fighting" is the best way to express this desire. Show the boy that it is more heroic not to fight than to fight, and you can not compel him to fight.

We have found that in teaching Old Testament supplemental work we can appeal to the heroic and the thrilling by selecting a certain number of characters. By arranging these characters in chronological order we can also give the connected sweep of history and form

an outline for all knowledge afterwards acquired. Upon close study sixteen Old Testament characters seem to stand out very prominent. These sixteen characters are committed to memory. With each one of these major characters, three minor characters are associated, making it possible for each individual to repeat in chronological order sixty-four Old Testament characters.

In studying the life of Christ, his career is subdivided into seven periods with five events in each period. These events are stated in one or two words so that they can be repeated easily in concert.

In the study of the life of Paul, his career is subdivided into seven periods with a few definite facts in each period. As there are four years in the intermediate department, the first one is taken up with Old Testament history, the second the life of Christ, the third the life of Paul, and the fourth with Bible spelling.

Bible spelling is taken up in such a way that it is an increasing delight. Such questions as these are asked: Spell the name of the city to which Paul wrote his first two letters. The scholar must know that the city to which Paul wrote his first two letters is Thessalonica, and he must be able to spell that name.

The intermediate supplemental work is arranged in five-cent booklets that are placed in the hands of each scholar. By four years of such work, using five minutes each Sunday, almost as much Bible can be taught as is found in the first standard teacher-training course.

It was the gathered leadership of North America's Sunday-school forces, devoutly intent upon, and devotedly considering the great pivotal issues of modern Sunday-school progress, and thoughtfully acting for the benefit of the Sunday-school, upon the vital questions of the hour in a spirit of praise, prayer and high hopefulness.—*Philip E. Howard, Philadelphia, Penn.*

Teacher-Training for Intermediate Teachers.

W. C. PEARCE.

We are living in a day when every kind of work demands specialists. The Sunday-school is no exception to this rule. Perhaps at no age does the boy and girl present more intricate problems than at that age when they are in the Intermediate Department. There is certainly no time in their lives when they are more misunderstood or more interesting. They are misunderstood because the changes are being wrought so rapidly. They are at the most interesting age because they are absolutely genuine. At an earlier age fond mothers and others often dress them unnaturally and train them to unnatural conduct. In older life society veneers them. But during the years from twelve to sixteen they strongly incline to think and act naturally and genuinely. Because the intermediate boys and girls present so many intricate problems, because they are so much misunderstood and because it is the period of many changes and life choices it is highly important that the teacher should be thoroughly trained.

In considering the various ways of securing this training the following suggestions might be offered:

1. Take a general teacher-training course under the auspices of some denomination or association. The Philadelphia Teacher-training Conference erected standards for two courses. First Standard and Advanced Standard. (For the subjects included and number of lessons required for each course see Teacher-training Department, report of superintendent.)

2. Specialization should always or usually follow a general preparation. Standards for specialization for intermediate teachers have not been erected. This is one of the questions to be discussed at the next annual teacher-training conference.

3. Organize an International Reading Circle in each Sunday-school and induce the intermediate teachers to join.

Duties of State, County and Township Officers.

Miss Louise Wilson, Supt. Intermediate Dept., Ky. S.-S. Assn.

It is sometimes easier to realize the privilege of a work than it is to appreciate the responsibility of it.

Suppose we make this classification:

1. There are those who undertake a certain part of the work. They recognize the obligation and live up to it to the best of their ability.

2. There are those who may have absolute sincerity of purpose, and yet only do those things that may fall upon them like the gentle dew from heaven.

3. There are those who accept an office graciously, with the keen appreciation of the honor, as though it were a title to be put off and on, and worn only on state occasions.

Upon the first you would invoke God's richest blessing. The second group must remember that if we do conscientiously what our hands find to do the way will be opened. It is the last group that we would rouse.

There is a tremendous work to be done in this new field of ours, and because it is so new more responsibility than is usual rests upon those of us who wear the badge of office. Let us look at this thing very practically. Here is this work to be done. And we are the ones to do it. God is depending upon us to "fulfill the desire of His heart."

Let us portion our days well. Let us set aside at least a tithe of our time as well as our money, for this work which is ours to do. Then let us choose that part of the work which appeals to us most strongly, and DO it.

There is more than the activities of the work. If we accept an office we must live up to the obligation. One of the most potent factors in the work is this silent influence, this quiet stand for the best in all things.

It is hard to go into the specific duties of each office, for so much depends upon the local conditions and opportunities. I would say these were necessary to all—

Personal Consecration.

As the teacher cannot lead a scholar any nearer the throne than he himself has been, so the leaders in this department cannot bring the workers any closer to the standard of excellence than they themselves can go.

Belief in the Work.

One of our most prominent workers said that while he loved all the denominations, he wouldn't be a Presbyterian if he didn't think it was the very best church in the world. And so we may love every phase of Sunday-school work and organization, but let us not work in this Intermediate department unless we really believe that it is the *most* important part of it all.

Observance of the Law of Coöperation.

Only in unity is there strength, and if this department is to be a strong one we must work as one, in perfect harmony and with eagerness to share with one another our varied experiences.

Enthusiasm.

Enthusiasm needs only direction to turn it into success. Keep at it. It isn't what you can do in a minute, but what you can do in a day, a week, a month, that counts. Today's best should be tomorrow's starting point.

Each intermediate officer should do these things:

1. Attend every convention possible.
2. Subscribe for the state paper and circulate it as widely as possible among the workers with whom you come in contact.
3. Keep in close touch with your committee. Let them know what you are doing and confer with them concerning the general policy of the work.
4. Talk it up. Advertise in every possible legitimate way.
5. Do all the local work possible, in order to obtain actual contact with every grade of both boys and girls.

The state officers should endeavor to obtain a broad survey of the entire field, and keep closely in touch with the International officer.

The county officer should communicate with the state official for information, or with report of work. He should secure an ample supply of literature. He should have frequent meetings with the township or district officers, and at these conferences he should exact a report of the work done, and give such suggestions as would be conducive to uniformity of work throughout the county.

Sometimes I think the township officer is the most important of all, because he deals so directly with the individual school, and that is where the actual work is done. So much depends on his personal touch. He should seek to gain the coöperation of every Sunday-school superintendent, urge every school to organize the intermediate department, and have a department rally or institute for the teachers through his district.

We as an organized force want to stand most of all for thorough work and the truest teaching. There is no age that requires more of its workers than this exacting age of the adolescent boy and girl. Everything with them is in strong lines of black or white—there are no softening tones of gray.

Build it well, whate'er you do;
Build it straight, and strong and true;
Build it clear and high and broad;
Build it for the eye of God.

The Intermediate Girl.

MRS. W. EASON WILLIAMS, OF BALTIMORE, SUPERINTENDENT ELEMENTARY GRADES AND TEACHER TRAINING, MARYLAND SUNDAY-SCHOOL ASSOCIATION.

I HAVE come to the conclusion that the intermediate girl is a difficult subject. In large measure the whole Intermediate Department has been neglected, and what attention has been given to it has been focussed on the boys.

Is there really a girl problem? Will the fact that there are three times as many girls as boys in our Sunday-schools allow us to close up the door of our investigation, and sit peacefully satisfied with what we now have of the girls and are doing for the girls? I do not believe that we are satisfied or will be content until we have all the girls and are giving them what they need. We need organization for the girls, an organization which means the cultivation of a rich, noble womanhood.

The complete Sunday-school has claimed for some time to meet the needs of the individual—let's consider some of the needs of the intermediate girl. This important somebody, included in the ages of 13 to 16, is just a girl, full of fun and frolic, and bubbling over with energy. Let's take her as we find her, and see if we can what the Sunday-school owes to her. If you think I make this debt too large, make it cover too broad a field, put it down to my respect for the Sunday-school as an institution. We will take for granted that we

have reached the standard of a graded school, and that in the Intermediate department, the program, teaching, and supplemental and manual work, is suited to the scholars' age and development. What are some of the things owing to the intermediate girl?

First, she needs an opportunity for better physical development. Every Sunday-school should have as part of its equipment a gymnasium, and the girls should have their share in the use of it. There is no period in a girl's life in which it is quite so necessary to steady her between the heights of her dreams and the depths of her despairs, and perhaps no better way to give her that steadiness than by seeing that she has some good healthy exercises.

Second, she needs the culture of her appreciation for art, literature, and music. I do not mean this at all in a secular sense—only that in this department we incorporate some of those methods already in use in the lower grades, by means of which we introduce our scholars to the really best in the finer arts.

Third, she needs opportunities to meet her companions socially. The social responsibility of the Sunday-school for this period is very serious, it seems to me. It does not seem right to say that we should keep the boys and girls separate in their social functions at church, but it almost seems as though they preferred things that way. Occasionally, at any rate, they should have a good time together under the auspices of the Sunday-school, but a careful leadership is necessary to direct the program, and really teach these grown-up children how to meet each other socially at a period when their views of life are being altered so thoroughly in every way.

Fourth, she needs the development of the altruistic spirit and some worthy object to work for. There was never a girl with soul so dead who never to herself has said: "This is the object of my life," and she puts the

"o" with a capital letter. No hard and fast rules can be laid down for the aim of class work—it is a local problem, and must be chosen—listen—*by the girls themselves.* One of the finest points in class organization is that it creates a self-government, which gives interest, inspiration and enthusiasm.

Fifth, she needs religious training. I almost hesitate as I make this a separate need. More and more we are coming to know that the religious training of an individual is dependent upon his psychological development. We have but two natures, body, soul. Our soul-growth is dependent upon all of our personality, particularly our mental equipment, so that religion is a life affair, and really includes all of these needs of the intermediate girl. But the practical evangelistic interest which is active in the girl's soul at this period—how shall we meet and satisfy it? Do you know that quaint verse in the story of David and Jonathan, that says when David was fleeing from Saul and abiding in the wilderness: "And Jonathan, Saul's son, arose and went to David into the woods, and strengthened his hand in God"? It seems to me that that as the highest office of friendship is the duty and privilege of every intermediate teacher. A girl is more easily led to accept religious truths than a boy, but, on the other hand, it is more difficult to keep her within the grip of those truths.

These, briefly mentioned, are the five great needs of the intermediate girl as I can see them. How do our Sunday-schools measure up to this breadth, and is it possible that they should? Some few have gymnasiums for their girls as well as for the boys; in isolated cases there is culture work being done by reading circles, etc.; for the most part, the socials of the Sunday-school open the doors to the entire school, and generally representatives from the Intermediate Department are lacking; the Mission Bands, Sunshine Circles, King's Daughters, etc., where the classes are organized as such, are doing good

work, as far as they go, but they do not reach all; and our religious training so often is left to decision day arousing, and between times lies between the lids of our Quarterlies. Can the Sunday-school idea become strong enough to come over into this Macedonia of practical daily doings and help the girls along these five lines? As it took the organized work to specialize and emphasize the adult departments of our schools, I believe it will take an intermediate organization to meet these needs.

Of course I do not know how far such an organization is possible, but the idea is before you. Even if it is not practical at the present time, we may at least realize the possibilities of the Intermediate girl, and try to our best ability to put them, or some of them, within her reach.

Boys' Organizations.

PERRY EDWARDS POWELL, PH.D., TIPTON, IND.,
FOUNDER OF KNIGHTS OF THE HOLY GRAIL.

IT is easy to work with the boy. What the church has done has been to misunderstand the boy. Wherever the boy has been rightfully considered he has been won and has rewarded the proper consideration with loyal service and devoted sacrifice.

What does a boy want? What fits him? Two things stand out prominently as mountains from plains: (1) activity and (2) religion.

The boy is built on the plane of activity. Possessed with muscle, he loves to use it; with energy, he enjoys diffusing it throughout the whole system of exercise. Play in youth and work in manhood is the rule in life, but both are the same, and we only change the name because of years and dignity. The rules of the game are the laws of business, and the boy who breaks the

game's rules will be, unless he reforms, the man who will break the laws. Again, the boy who can not play will be the boy who can not work. Therefore, activity is scientific, and absolutely necessary for the individual and society.

The church will profit to follow the Young Men's Christian Association's blazed trail. When the association only provided for the spiritual man New England had five paid secretaries and one building, and that after a generation of history. With 1877 the intellectual and the physical man were alike considered, and in thirteen years she had 22 buildings, 127 secretaries and other paid officers, while the annual expenditure of $46,000 had multiplied five times. Everywhere the same marked success has attended this important advance. Now, if the church wants the boy, let the same full-man policy be adopted.

The boy wants religion, for he is more religious than the girl, as the man is than the woman.

The boy wants to take his religion straight. He despises approach from the back with the scorn that he has for the assassin. But when religion comes up in front, with frankness, openness, he welcomes it as his best friend and receives it into his heart to be his better self.

Now, a boy's organization to obtain the sanction of the boy must have these two, activity and religion, and more, intellectual stimulus, social inducements, mystery and heroism.

Two eminently practical things must be adopted: (1) ease of work and (2) lowness of expense.

Workability and adaptability must recommend the scheme. The town and country church must be provided for as well as the large metropolitan cathedral. The boy must not be overreached, but the principles must be within his grasp and the whole scheme within his ability.

Then, too, people always, for they must, consider expense. Churches must be supported and Sunday-schools, Epworth Leagues and Christian Endeavors and boy clubs over and above, and that by the same pocket-book. The small sum that the village community can raise must be sufficient. Better that the whole expense come from the boys themselves, for if they are brought up to expect contributions from others and not to go down into their own pockets, it will be a sorry day for the church when they must shoulder her burdens. We must educate the men of tomorrow to finance their own activities.

Boy organizations may be divided into three groups: (1) physio-religious, (2) military, and (3) Christian chivalry, distinguishing them by an uppermost principle in them.

The great institution in the first group is the Young Men's Christian Association. By all means install one if you have the money.

The society of the second group that you first think of is the United Boys' Brigade of America. The boys like it. The principles are obedience, punctuality, promptness, discipline, honor, loyalty, perserverance, Church attendance is required in this as well as by the following society.

The prominent representative in the last group is the Knights of the Holy Grail, generally studied, worked and endorsed by expert young men workers. It is built on the boy lines, religion, chivalry, Bible, mystery, privacy, activity and the intellect. It works with the same success at the country cross-roads as in the metropolis. It dovetails in the Sunday-school with its ranks. Promotion from rank to rank is done by initiation, observing spiritual mastery and the graded school plan. Again the great principle of fraternity between the boys of the town and church is conserved. Each rank meets by

itself and yet all can come together in a conclave, because they are brothers.

This brotherhood is now found in thirty-seven states, has its representatives in Japan, Philippines, Peru and Chile, and works in twelve denominations.

Boys today are aspirants for the sublime characters of the great patterns of the boy world, Jesus Christ and Gareth, and want the world to know, "Knew ye not that I must be in my Father's house?"

"Man am I grown, a man's work must I do.
Follow the dear, follow the Christ, the King.
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

Convention Echoes.

The Louisville convention demonstrated that the Sunday-school as an institution stands pledged to giving regular, systematic and effective instruction in those Bible truths and Bible principles, which shall educate its members for total abstinence and for the destruction of the liquor traffic.—*Mrs. Zillah Foster Stevens, Alton, Ill.*

I was impressed at the Louisville convention with its management, unity, enthusiasm, liberality, spirituality, love, forbearance, glory in song, uplift in addresses, loyalty to Christ and church, greatness from flash of motto to final Amen.—*P. H. Bristow, Washington, D. C.*

When I met in convention thousands of Christians who, irrespective of their denominations, had put aside personal interests and traveled, some hundreds and some thousands of miles, to formulate better methods for teaching God's Word, I felt indeed that the kingdom of Heaven was at hand (Matthew 2-3).—*M. C. Bridges, Norwood, La.*

ADULT DEPARTMENT.

W. C. PEARCE, Superintendent.

Committee, 1905-1908.

A. H. Mills, Chairman.....Decatur, Ill.
Joseph Clark.....Columbus, Ohio
C. M. Campbell.....Sacramento, Cal.
W. C. Hall.....Indianapolis, Ind.
F. W. Adams.....Winnipeg, Man.
D. E. Wilson.....Nesbit, Miss.
A. P. George.....St. Louis, Mo.
M. A. Hudson.....Syracuse, N. Y.
McKenzie Cleland.....Chicago, Ill.

Committee, 1908-1911.

D. H. Marbury, Chairman.....Birmingham, Ala.
W. C. Hall.....Indianapolis, Ind.
Huston Quin.....Louisville, Ky.
W. F. Cronemiller.....Los Angeles, Cal.
M. A. Hudson.....Syracuse, N. Y.
Judge McKenzie Cleland.....Chicago, Ill.
Frank Yeigh.....Toronto, Ont.
Prof. Mitchell Carroll, Ph.D.....Washington, D. C.
R. H. Wester.....San Antonio, Tex.

Report of Adult Department.

W. C. PEARCE, SUPERINTENDENT.

THIS triennium marks the first organized effort on the part of the International Sunday-school Association to promote the organization of adult Bible classes and to advance the Adult Department. The development of the movement up to the present time may be briefly traced as follows:

Mr. Pearce.

HISTORICAL REVIEW.

The old-fashioned Bible class composed of a few men and women, who were usually members of the church, has always been a part of nearly every Sunday-school. The need of enlist-

ing men and women in larger numbers led to much discussion in conventions, and experimentation in many Sunday-schools. Out of this discussion and from these experiments class organization was discovered and introduced. It is impossible to give the date when the first class was organized. We know of one class organized as early as 1869 which has had a continuous active life until the present time.

Just before the time of the Toronto Convention in 1905 organized adult Bible class work began to make rapid progress. Many classes were organized in the various parts of the field and many conferences for the improvement of the work were held. Among other indications of the great interest manifest was the organization of Adult Departments in connection with the Illinois, New York and several City Associations; also, the splendid work of the National Baraca and Philathea Unions, the various Denominational Brotherhoods and other organized class movements.

APPOINTMENT OF ADULT BIBLE CLASS COMMITTEE.

The splendid results achieved and the great interest awakened in all parts of the field demanded for the movement full consideration at the Eleventh International Convention held at Toronto in 1905. One of the most interesting and inspiring sessions of this great convention was the one devoted to the work of adult Bible classes. At a conference of the leaders held in the Metropolitan church, June 25th, the following resolution was prepared and afterwards adopted by the Executive Committee of the International Association:

"We recommend that the International Executive Committee appoint a special committee of five or seven, to be known as the Adult Department Committee. That at least the chairman of this committee shall be a member of the International Executive Committee. That the

work of said committee shall be to devise plans for the improvement and extension of adult Bible class work in connection with the Sunday-schools of North America, and that they have power to act only in so far as they have received instructions from the International Executive Committee."

According to this resolution the International Executive Committee appointed the following Adult Department Committee: A. H. Mills, Illinois, chairman; Marshall A. Hudson, New York, secretary; Joseph Clark, D. D., Ohio; C. M. Campbell, California; W. C. Hall, Indiana; F. W. Adams, Manitoba; D. E. Wilson, Mississippi; A. P. George, D. D., Missouri; Judge McKenzie Cleland, Illinois.

ERECTION OF THE ADULT DEPARTMENT.

At the Annual Meeting of the Executive Committee held at Winona Lake, Indiana, August 8-13, 1906, Mr. A. H. Mills as chairman, presented the first report of the Adult Department Committee. This report contained the following resolution:

"Inasmuch as one of the greatest needs of our Sunday-schools today is the identification and coöperation of men and women in the study of God's Word, we do hereby create as a part of the machinery of the organized work an 'Adult Department' and we urge all state, provincial and territorial organizations to do likewise.

"This department shall be under the care of our General Secretary on the same basis as the other departments of our work.

"That a Field Secretary for this department, under the direction of the General Secretary, be employed as soon as the necessary funds therefor can be secured.

"We recommend that this committee be authorized to prepare, or cause to be prepared, leaflets which will assist in the promotion of organized adult Bible classes throughout the field."

INTERNATIONAL ADULT BIBLE CLASS EMBLEM.

Upon the recommendation of the Adult Department Committee an emblem was adopted by the International Executive Committee at its annual meeting in 1906. This is a small red button with a round white center. Its significance is: "There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood." (Hebrews 9:22.) It may be worn by the members of any class without conflicting with their own class pin. It is rapidly becoming a continent-wide bond of fellowship in addition to the good it is doing by way of helping to advertise and introduce the organized adult Bible class work.

APPOINTMENT OF SUPERINTENDENT.

At the meeting of the Central Committee held at the Union League Club, Chicago, on January 7, 1907, the first Adult Department Superintendent was appointed. This action was taken in accordance with the resolution adopted at Winona Lake. The newly appointed Superintendent was given authority to hold special conferences and prepare and issue leaflets to assist in promoting the organization of adult Bible classes throughout the field.

GENERAL CONFERENCES.

In accordance with this action conferences were arranged and held during the year, as follows:

Lake Geneva, Wis., August 4-11, 1907.

Pocono Pines, Pa., August 13-15, 1907.

Toronto, Ont., January 29-30, 1908.

To these conferences were invited all General Secretaries and Adult Department Superintendents of the various associations, representatives of denominational bodies, Sunday-school editors and publishers and many leaders of Adult Bible Classes.

It is difficult to estimate the value of these conferences. The solution of many of the most difficult problems in connection with this work was found, and the entire adult Bible class movement was largely advanced.

SPECIAL.

In addition to these General Conferences, Special Conferences were held in the following cities:

Hamilton,	Richmond,
Toronto,	Charleston,
Brooklyn,	Savannah.
New York,	Augusta,
Boston,	Nashville,
Philadelphia,	Louisville,
Atlanta,	Indianapolis,
Pittsburgh,	Detroit,
Washington,	Chicago,
Rochester,	Cincinnati,
Syracuse,	St. Louis.

In each of these cities great interest in the adult Bible class work was found and from these conferences much valuable information in regard to plans and methods of work was secured. Six conferences with editors and publishers were held in the following cities:

New York,	Pittsburgh,
Boston,	Richmond,
Philadelphia,	Nashville.

The Adult Department work has also been specially emphasized in nearly all the State and Provincial Conventions held during the triennium.

INTERNATIONAL STANDARD FOR CLASS ORGANIZATION.

In promoting the organization of adult Bible classes the question, "What is an organized adult Bible class?"

constantly confronted us. The committee endeavored to answer this question by erecting a standard of organization. They did not erect this standard arbitrarily, but sought to voice the general practice of successful classes in different parts of the field.

All classes consulted accredited their success largely to a definite division of class responsibility and work, and the introduction of particular kinds of activities. It was therefore determined that the standard should require the election of at least five officers: Teacher, President, Vice-President, Secretary and Treasurer, and the election of at least three committees, the first to have charge of the activities relating to the membership of the class, the second of those relating to the social life for the class, and the third of those relating to the development of the spiritual life in the class. These committees are usually called Membership, Social, and Devotional, but the standard does not require that the committees shall be called by these three names, but that three committees shall be appointed to care for these three kinds of class activities. This guarantees an even development of the life of the class. In addition to these requirements in organization it was decided that the class should be definitely connected with some Sunday-school and should be composed of members sixteen years of age and over.

CERTIFICATE OF RECOGNITION.

A Certificate of Recognition was prepared for issuance to adult Bible classes attaining the International Standard of Organization. It is fifteen by fifteen inches, beautifully lithographed in three colors, red, gold and black, and provides space for the signature of charter members, and is suitable for framing for the class room. The use of this certificate has aided the work in the following ways: it has stimulated a thorough organization: assisted in establishing a working plan of organization;

served to increase the fellowship between the various classes and between these classes and the State and Provincial Associations, and helped to secure a list of the names and addresses of class officers, which is valuable to Associations sending out notices of Conventions, Conferences, and other helpful material. This certificate was issued July 15, 1907.

LEAFLETS AND CARDS.

Three leaflets have been prepared known as Adult Department Leaflets Nos. 1, 2 and 3, and two cards, Charter Membership Application and Secret Service Pledge Cards. Leaflet No. 1 has been specially prepared for the use of Association officers and contains suggestions as to plans and methods of organizing Adult Departments and introducing adult Bible class work. Leaflet No. 2 has been prepared for those interested in the organization of classes and contains the standard of organization, suggestions as to how to organize, a suggestive constitution, and plans and methods of class work. Leaflet No. 3 explains the International Standard of Organization, rules for issuing the Certificate of Recognition and contains application blank for the same. The names of the cards define their use.

FILING CARDS.

The importance of having accurate and permanent record of all classes receiving the International Certificate of Recognition was apparent from the very beginning. The committee therefore prepared a set of filing cards for the use of the various Associations. These cards are issued in three colors, for men's, women's, and mixed classes. The plan is that the classes shall be kept by counties, each class having a separate card. The

cards are arranged for a ten year record of each class. Some of the Associations have already ordered sets of these cards and the keeping of accurate records for this department of work has been inaugurated.

REPORT OF CONFERENCES.

A stenographic report was taken of the Lake Geneva and Pocono Pines Conferences. The Lake Geneva report was edited, mimeograph copies were made of the same, and sent to all Sunday-school publishers, General Secretaries and Adult Department Superintendents. A syllabus of the report of the Pocono Pines Conference was also sent to these same workers and whenever application was made for copies of the addresses delivered, the request was granted. The General Secretary of the Ontario Sunday-school Association published a report of the Toronto Conference in their provincial paper and at the request of the Adult Department Committee copy of this edition was sent to all General Secretaries and Adult Department Superintendents.

From time to time extracts from these reports have appeared in the various publications and the publishers throughout the field have given many expressions of their appreciation of the help received in this way. We feel sure that they did much to promote organized adult Bible class work throughout the field.

No literature whatever was prepared for the use of this department until after April 1, 1907. Since that time we have issued and distributed 141,952 copies of these various helps, and 93,100 of the International adult Bible class emblems. These supplies have been sent to fifty-five Associations and six denominations.

This does not represent the extent to which these leaflets have been used. Leaflets Nos. 2 and 3, especially, have been copied by many Sunday-school publications, while still others have copied parts of them.

JOINT ISSUANCE OF CERTIFICATES.

One of the most encouraging features of this work is the hearty coöperation accorded it upon the part of various denominations.

The Methodist Episcopal and the United Brethren Churches, by special vote of their boards, have united with our Association in the issuance of the certificates of recognition. Upon each certificate issued to the classes of these two denominations is attached the denominational seal and that of the International Association, together with the signatures of the denominational officers, and the officers of the International and State or Provincial Association issuing the certificates. This plan of coöperation is open to all denominations.

REPORTS.

Each State and Provincial Association is asked to report quarterly to the International office the classes to which they have issued Certificates of Recognition. This report includes the name, denomination and location of the class, date of its organization, name and postoffice address of the class president and teacher, and the membership of the class at the time the certificate was issued. Upon receipt of these quarterly reports they are classified according to denomination and a list of all classes of each denomination is sent to the denominational secretary or other designated officer. The denominational leaders have responded to this plan most cordially and it promises much toward the strengthening and unifying of the work.

SPECIAL PUBLICATIONS.

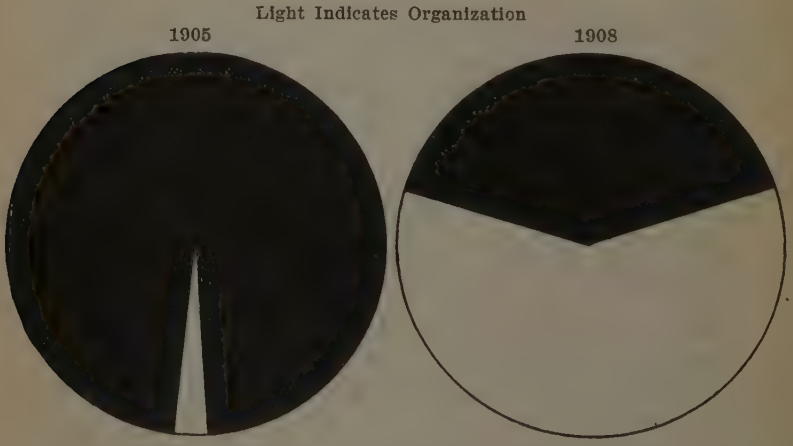
Nearly all the Sunday-school publishers in the entire International field have greatly helped this movement by devoting large space in their regular publications or by issuing magazines in the interest of adult Bible class

work. As Superintendent, we would express our sincere appreciation of the intelligent and practical help which the publishers have thus rendered this department.

ADULT DEPARTMENTS.

At the time of the Toronto Convention, Illinois and New York were the only Associations reporting the organization of Adult Departments. At this time we are able to report that forty-seven Associations have organized Adult Departments.

Diagram showing proportion of Associations doing *Organized Adult Bible Class Work* at the time of the *appointment of the Adult Department Committee,* 1905, and June 1, 1908.



In most cases this includes either the election of an Adult Department Superintendent, or the appointment of an Adult Deparment Committee, and in many cases it includes both. In a number of instances the General Secretary is superintending the work until Adult Depart-

ment officers can be elected. The following Associations have reported such organizations:

Alberta.
Arizona.
British Columbia.
California (North).
California (South).
Colorado.
Delaware.
District of Columbia.
Florida.
Georgia.
Idaho.
Illinois.
Indiana.
Iowa.
Kansas.
Kentucky.
Louisiana.
Maine.
Manitoba.
Maryland.
Massachusetts.
Michigan.
Minnesota.
Mississippi.
Missouri.
Nebraska.
New Brunswick and Prince Edward Island.
New Hampshire.
New Jersey.
New York.
North Carolina.
North Dakota.
Nova Scotia and Bermuda.
Ohio.
Oklahoma.
Ontario.
Oregon.
Pennsylvania.
Rhode Island.
South Carolina.
South Dakota.
Texas.
Vermont.
Virginia.
Washington ((East).
West Virginia.
Wyoming.

This action on the part of so many states and provinces has stimulated the organization of many city, county, and township Adult Departments. It is impossible to report how many of these now exist throughout the field.

ORGANIZED CLASSES.

It is not possible to give a satisfactory statement of the number of organized adult Bible classes or their membership. All our statistics are gathered by the State and Provincial Associations through the County Associations. The statistical blanks used for gathering the information for this Convention were printed and distributed before the Adult Department was organized. We can report that 1,632 certificates have been issued by forty-nine Associations, and an application for a certificate has been received from the Philippine Islands. This guarantees that each class is organized according to the International standard and registered with its State or Provincial Association. These certificates have been issued by the following Associations:

ASSOCIATIONS IN ORDER OF THE LARGEST NUMBER OF CERTIFICATES OF RECOGNITION ISSUED.

*New York	310	Texas	13
Pennsylvania	189	Vermont	12
Ontario	160	Nova Scotia	12
Ohio	117	California (North)	11
Kentucky	95	North Dakota	10
Indiana	82	North Carolina	9
Illinois	81	Louisiana	8
Kansas	57	Manitoba	7
Michigan	45	New Hampshire	7
Rhode Island	34	Georgia	6
District of Columbia	30	Idaho	6
New Jersey	30	New Mexico	6
Maine	28	Oklahoma	6
West Virginia	25	Arizona	5
Iowa	21	Minnesota	5
Missouri	21	Washington (West)	5
Virginia	21	Connecticut	4
Nebraska	19	Wisconsin	4
Delaware	17	Maryland	2
Colorado	16	Quebec	2
Massachusetts	16	Wyoming	2
New Brunswick	16	Tennessee	1
Arkansas	15	British Columbia (West)	1
California (South)	15		
South Carolina	15	Total	1,[illegible]3
Alabama	13		

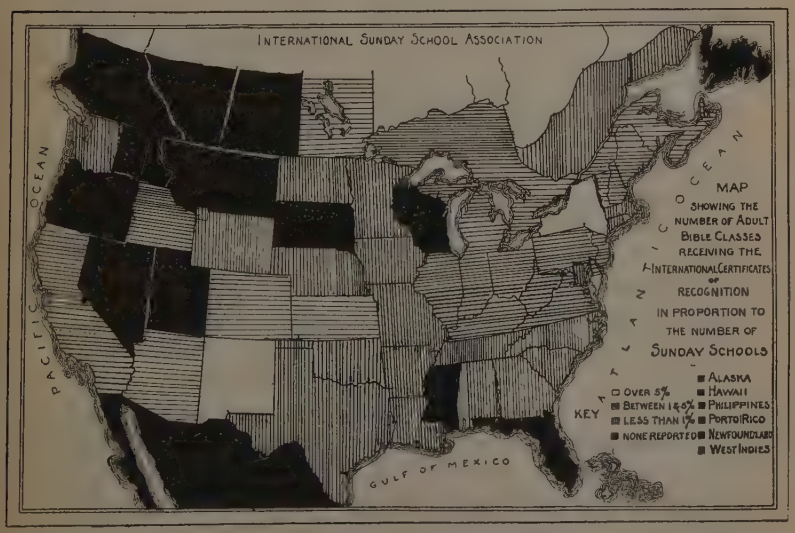
None reported:
Alaska,
Florida,
Mississippi,
Montana,
Nevada,
Oregon,
South Dakota,
Utah,
Washington (East),
Hawaii,
Philippines,
Porto Rico,
Mexico,
Newfoundland,
Alberta,
British Columbia (East),
West Indies.

ASSOCIATIONS IN ORDER OF LARGEST NUMBER OF CERTIFICATES ISSUED IN PROPORTION TO THE NUMBER OF SUNDAY SCHOOLS.

	Per cent.		Per cent.
District of Columbia	12	Illinois	1
Rhode Island	9	Kansas	1
New Mexico	6	Louisiana	1
*New York	5	Manitoba	1
Arizona	3	Massachusetts	1
Delaware	3	Michigan	1
Idaho	3	Nebraska	1
Kentucky	3	North Dakota	1
Ontario	3	New Hampshire	1
California (South)	2	New Jersey	1
Colorado	2	Nova Scotia	1
Indiana	2	Ohio	1
Maine	2	South Carolina	1
Pennsylvania	2	Virginia	1
Vermont	2	West Virginia	1
New Brunswick	2	Washington (West)	1
California (North)	1	Wyoming	1

*The number issued in New York includes those receiving the New York Certificate. New York standard required is the same as International.

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
MAP
SHOWING
ASSOCIATIONS
DOING
ORGANIZED ADULT
BIBLE CLASS WORK
KEY
UNORGANIZED
PARTIALLY ORGANIZED
ORGANIZED
ALASKA
HAWAII
PORTO RICO
PHILIPPINES
WEST INDIES


INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
MAP
SHOWING THE
NUMBER OF ADULT
BIBLE CLASSES
RECEIVING THE
INTERNATIONAL CERTIFICATE
OF
RECOGNITION
IN PROPORTION TO
THE NUMBER OF
SUNDAY SCHOOLS
KEY
OVER 5%
BETWEEN 1 & 5%
LESS THAN 1%
NONE REPORTED
ALASKA
HAWAII
PHILIPPINES
PORTO RICO
NEWFOUNDLAND
WEST INDIES

Less than 1 per cent:
Arkansas,
Iowa,
Alabama,
Quebec,
Connecticut,
Missouri,
Minnesota,
Oklahoma,
Texas,
British Columbia (West),
Georgia,
Maryland,
North Carolina,
Tennessee,
Wisconsin.

AN APPRECIATION.

We wish to record our appreciation of the valuable support given to this department of work by the International Executive Committee, by Messrs. Hartshorn and Lawrance, our honored Chairman and General Secretary; The International Field Workers; Class "C" of the Third Presbyterian Church of Chicago, and the Stem Bible Class of Ashland, Ohio, who so generously sent their leaders to our Conferences. We take special pleasure in mentioning the work of the Adult Department Committee. The labor connected with working out the policy and preparing a literature for this department has not been light. In addition to this contribution of service, Mr. A. H. Mills, Chairman, attended and presided over the Lake Geneva Conference, and Mr. Marshall A. Hudson, Secretary, and also President of the World-Wide Baraca, attended and rendered valuable service at the Pocono Pines and Toronto Conferences. To one and all of these workers we extend the hearty thanks of the Sunday-school host of North America.

A new day has dawned. We are entering upon a brighter and better era. Through the organized class movement the boundless energy of the manhood and womanhood of the world is being utilized. By means of a division of labor and the direction of activities provided for in the organized adult Bible class, we are saving to the church the religious impulse and zeal of the young manhood and womanhood of our land. These classes are being organized with the study of God's Word as their chief purpose, and we are therefore assured that all their activities will be dominated by an

earnest desire to deepen the spiritual life of their members. Because these classes are a definite part of the church and school they come at once into a rich inheritance that guarantees to them the confidence of the community and a permanent field of activity.

The organized adult Bible class is building a wall of men and women around the boys and girls that promises to keep them in Sunday-school at a most critical time in their lives. It is enlisting in Sunday-school work those specially adapted for leadership. It is ushering in the larger evangelistic spirit as evidenced by the increase of membership in many Sunday-schools. It is developing a company of personal workers for which we have prayed so long. It is bringing to the church a larger missionary interest and is providing a means of expressing that interest. It is uniting the men and women as never before, in an endeavor to help each other towards a higher and better life. Above all, it is bringing thousands upon thousands to know Christ, "whom to know aright is life eternal." May the day speedily come when every Sunday-school in the world will have its organized classes for men and women. To achieve this result is the determination and the prayer of the Adult Department Committee of the International Sunday-school Association. Our purpose is the world for Christ. Our means is the Word of God.

The convention seemed a great army—lines of personal difference forgotten—welded by one aim and spirit; with one banner and Book of tactics; an unseen but manifestly present Leader; organized, enthused for thorough and certain conquest for missions, temperance, educational ideals and individual soul-winning.—*Frank L. Brown, Brooklyn, N. Y.*

Advantages of Class Organization.

Rev. Chas. H. Lewis, Adult Department Superintendent, Nebraska Sunday-School Association.

It animates the members. Many a dying class has been brought to a state of efficiency simply because it organized.

It develops workers. A live class is necessarily a working class. Working in class-activities develops latent powers. It utilizes waste power. The greatest power in the world is consecrated manhood. The organized Bible class is using this power.

It localizes responsibility. In the unorganized class there are very few who feel any responsibility. Organization helps every man to realize that he individually is responsible for the success or failure of the class.

It trains for effective service. The trained worker, like the trained soldier, does not run at the first suggestion of difficulty. The men who have gone out from these organized classes have stood for things and have brought the community to see things as they saw them, and wrought out things in a number of states and cities which have been a very large factor in determining some great moral questions.

It assists the pastor. The pastor becomes not the one who does it all; he becomes the general and not the drudge. The class becomes a force to work with and not a field to work in.

It sanctifies social life. We have known classes to organize on a club basis and they died and deserved to. A class that does not study the Bible has no right to be called a Bible class. But social occasions may be used to win men, and thus sanctify the social life.

It is a soul-winner. The class exists not for itself but for others. The class that does not go for others never grows very large or accomplishes very much.

The ultimate aim of every class is to bring men to the study of God's Word, so that the Holy Spirit can take that Word and convict man of sin and lead him to the Lord Jesus Christ.

How to Conduct the Lesson.

PROFESSOR MITCHELL CARROLL, WASHINGTON, D. C.,
TEACHER VAUGHN BIBLE CLASS.

THE problem is how to get the best results in presenting a Scripture lesson to a class of one hundred or more men in the space of thirty minutes.

Since the teacher has only half an hour each week, it is essential for him to make the best possible use of each moment.

Our text-book is the Bible, and its spiritual truths are what men want—not philosophy, nor sociology, nor popular science, nor the higher criticism. The Bible "finds" men far more than any other book, for it reaches the inmost springs of being. It lays bare the human heart and interprets a man to himself. Hence the grip of the teacher on his class is determined largely by the emphasis he lays on the Bible and his manner of handling its precious contents.

The next question that faces the conscientious teacher is how to handle the lesson. What we wish to draw from it for their benefit are the elements that go to make character rather than those that contribute to knowledge. Hence, in the short time at the teacher's disposal it is better to concentrate on some character-forming truth rather than to give a learned disquisition on the many aspects that any portion of scripture suggests. I think it wise to select one theme of vital importance for every day life, and focus the whole lesson upon that, so that the hearer is bound to take

something home. The book, the author, the analysis of the passage, time, place, occasion, surroundings, should be treated merely long enough to bring out into strong relief the fundamental teaching of the lesson, and the rest of the hour should be devoted to emphasizing that one truth. Bring it in touch with the life and thought of today.

Religion is the greatest reality of life, far more real than are business and politics. Hence, in treating religious themes, we must make them real. Let us use every day language, expressed in brief epigrammatic sentences. Let us never be bookish or oratorical. Let us avoid learned references and leave our notes at home. Yet we must bring to that half-hour the results of years of reading and study and meditation, illustrating the scripture lesson from the world's store of letters and science and from all the resources of a rich experience. Jesus of Nazareth was the greatest of teachers, and he brought all the rich stores of nature and Hebrew history and literature to bear on the spiritual truth he wished to impart to men.

Next the teacher must determine what method of teaching is most effective. The methods available are three: the lecture method, the topical method, the question and answer method. Two fundamental principles are observed in all good teaching: (1) The teacher must keep control of the time and of the development of the theme. (2) Each pupil must be kept awake and alert. He must be stirred out of that passive state of mind, and his spirit must respond actively to the spirit of the teacher.

(1) The advantage of the lecture method is that the teacher controls the time and may unfold his topic as thoroughly as the occasion demands. The danger of this method is that the teacher may do all the thinking while the mind of the pupil is passive.

(2) The advantage of the topical method is that at

least those who prepare the topics are greatly benefited. The danger of this method is that the thread and impression of the lesson conveyed by the teacher may be broken by the interruption and that pupils are not edified by the efforts of their fellows.

(3) The advantage of the question and answer method is that the members of the class are kept thinking. The danger of this method in the case of large classes is that because of the extempore questions and answers that suggest themselves, the time is gone before the theme has been adequately treated.

I have found it best to vary the exercises by using all three methods.

In concluding, permit me to sum up the argument of this paper in a series of brief sentences:

1. The Bible is our text-book.
2. The precious moments must be carefully husbanded.
3. To teach spiritual truth we need all the wisdom that the study of science and literature and life can give us.
4. Time spent in impressing one truth is time well spent.
5. The teacher must control the time and the trend of the lesson.
6. The teacher must keep his pupils awake, give them something to take away, and make them desirous to come again to hear more.
7. The teacher should vary his methods and test their effectiveness by results.
8. The teacher should train his pupils to teach.
9. The teacher should adapt his message to the life and thought of today.
10. The teacher should sit at the feet of the Great Teacher.

A Bible Class Demonstration.

DEMONSTRATION DIRECTED BY R. H. WESTER, ADULT DEPARTMENT SUPERINTENDENT, TEXAS SUNDAY-SCHOOL ASSOCIATION.

GIVEN BY THE BARACA CLASS OF THE WALNUT STREET BAPTIST CHURCH. GEO. E. HAYS, TEACHER; E. M. NUCKOLS, PRESIDENT.

The President: Good morning, gentlemen.

The Class: Good morning, Mr. President.

Two stanzas of a song were sung and prayer was offered.

The President: There was handed each of you as you entered the room an attendance slip. I want you to fill it out, giving name, address and telephone number, and when the offering is taken drop it into the basket.

Another song was sung.

The President: Reports of committees are now in order. We will first hear from the Visiting Committee, of which Mr. Cates is chairman.

Mr. Cates: The Visiting Committee regrets to report that Brother Powers is sick at the city hospital. We are sending flowers and doing all we can to add to his comfort.

The President: We will hear from the Social Committee.

Mr. Simmons: The Social Committee announces a social for the evening of the twenty-sixth instant at which time the Baracas will entertain the Philatheas. Special music has been provided and refreshments will be served.

The President: We will hear from the Lookout Committee.

Mr. Blackman: The Lookout Committee suggests

the following as a prospective Baraca: D. J. Cunning, with Levy Bros., residence 1127 First street.

The President: Who will call on Mr. Cunning Monday morning?

Mr. Williams: I will.

The President: Who will call on him Tuesday morning?

Mr. Norwood: I will.

The President: Who will call on him Wednesday morning?

Mr. Henry: I will call on him Wednesday morning.

The President: Who will call on him Thursday morning?

Mr. Morrow: I will call upon him Thursday morning.

The President: Who will call upon him Friday morning?

Mr. Moore: I will.

The President: Who will call on him Saturday morning?

Mr. Johnson: I will.

The President: Who will go after him on Sunday morning?

Mr. Mattern: I will go after him on Sunday morning.

The President: Mr. Mattern will call on Mr. Cunning Sunday morning.

The President: Last week the committee gave us the name of Mr. Moore, with Johnson, Morgan & Co. Mr. Watts said he would see him on Monday.

Mr. Watts: I called to see him on Monday. I told him I was a member of the Baraca class of the Walnut Street Baptist Church and that we would be glad to have him become a member of our class. Mr. Moore was very indignant and said that Sunday-schools were for women and children and that he was no kid. I told him that we were neither kids nor goats, but an organ-

ized class of young men. I found out that he was in no frame of mind for arguing, and I bowed myself out with very little encouragement.

The President: Mr. Mattern said he would call on him Tuesday morning.

Mr. Mattern: I called on Mr. Moore Tuesday and introduced myself. I told him I had just heard of his recent arrival in the city and had come around to invite him to come out and join the Baraca class of the Walnut Street Baptist Sunday-school. Mr. Moore thanked me very kindly for the invitation and told me it would be a cold day when he went to Sunday-school. I told him we would certainly look for him in January.

The President: Mr. Estes promised to see him on Wednesday morning.

Mr. Estes: I went around to see Mr. Moore on Wednesday morning. I told Mr. Moore that I dropped in to tell him about the Baraca class of the Walnut Street Baptist Sunday-school. He said he had heard of such a class but he was not responsible in any way for its future and I would have to look further for recruits. I told him that I was looking for him just now, and we would look for others later. I urged him to be present this morning at the class, but I left him with very little hope of his being with us.

The President: Mr. Leavell said he would see him on Thursday morning.

Mr. Leavell: I went around to see Mr. Moore Thursday morning. After I looked him up I introduced myself and told him I wanted to give him an invitation to come around to the Walnut Street Baptist Sunday-school. He did not seem very cheerful about it. He said he had heard something of that Baraca class around there. He said, "You are about the fourth man who has been around to see me." I said, "We would like very much to have you join the class." He said that he did not think he would come, that we were wasting our

time, and that instead of fooling with him we had better go after somebody else, but I told him no, we wanted him. I said, "Why do you not go to Sunday-school?" He said, "Oh, I cannot find the time." About that time he took out his watch, and I saw across the face of the watch a beautiful picture of a woman and I looked up at him and said, "I think there is a woman in the case." I said, "We will expect to see you next Sunday morning; bring the lady along, and we will put her into the Philathea class.

The President: Mr. Blackman said he would see him on Friday morning.

Mr. Blackman: I called on Mr. Moore on Friday morning. I told him I had heard through some of the members of the Baraca class of the Walnut Street Baptist Sunday-school, that he was a stranger in the city, and I had come around to invite him to our class. He said yes, that he had been beset with invitations all the week. I told him that I would like to have him meet some of the members of the class. He said he thought he had met most of them already. I said, "I think there is one you have not met yet, and that is our pastor; he joined the class the first Sunday after he came to Louisville; he is one of the boys who enters into our plans to make the class one of the best and most efficient in the city." I do not think there is much probability of getting him out to the class.

The President: Mr. Williams said he would call on him Saturday morning.

Mr. Williams: I went around to see him on Saturday morning. I told Mr. Moore that I had learned of his being in the city through the Baraca class of the Walnut Street Baptist Sunday-school. I told him that I had called to extend him an invitation to become a member of our class. Mr. Moore looked at me and laughed and said, "This thing is becoming very funny." He asked me if this was the only Baraca class in the city.

I told him that it was not, that there were several, but we were anxious to have him with us, and I believed we would do him good, and I felt sure he would be quite an addition to our class. He told me that his intentions were to come to our class on Sunday, and he said he fully realized that if he did not come he would have to leave the city. I thanked him and told him I would send some of the boys after him Sunday morning.

The President: Mr. Wilhoite promised to call for him this morning.

Mr. Wilhoite: Mr. President, I went after Mr. Moore this morning. A servant came to the door and told me that Mr. Moore was not in the habit of getting up very early on Sunday morning, and furthermore, he had left very strict orders that no one was to call him on Sunday morning. I tried to explain to her the great importance of my mission, and that it was very necessary that I see Mr. Moore. After quite an extended argument she finally said, "I will show you his room." I went to his room, and I found Mr. Moore in bed, asleep. I shook him rather roughly and Mr. Moore awoke, and immediately began to rub his eyes, and then he explained to me that he could not possibly go to Sunday-school that morning as he was too tired, but he was expecting to go out to church that morning. I began to tell him about the absolute necessity of his coming to the Baraca class that morning, and at the same time I began to pour some water in a basin, and carry his clothes towards the bed. Mr. Moore looked at me and said, "What do you mean?" I said, "I simply mean this, I am in dead earnest, and I want you to wash your face and get your eyes open enough to see the absolute necessity of your coming out to the Baraca class of the Walnut Street Baptist Sunday-school this morning." I told him I would not dare to go without him. I suppose it was because of my importunity that he said, "If you will only leave the room I will meet you in the parlor

in thirty minutes." According to his promise Mr. Moore came into the parlor in thirty minutes, and we arrived at the Sunday-school room just five minutes after the punctual sign had been turned to the wall. As the reward of my labors I will introduce to you Mr. Moore.

The President: We will have a report from the Membership Committee, Mr. Williams, chairman.

Mr. Williams: Mr. President. Your committee wishes to present the following applications for membership in our class: Mr. Jesse H. Jones, 606 Camp street, and Mr. R. D. Scearce, 246 Sixth street.

Mr. Johnson: Mr. President. I move that the gentlemen whose names have been read be elected members of the Baraca class of the Sunday-school of the Walnut Street Baptist Church.

Mr. Mattern: Mr. President, I second the motion.

The President: A motion has been made and seconded that Mr. Jones and Mr. Scearce be elected members of the Baraca class of the Walnut Street Baptist Sunday-school. All in favor show the right hand. All opposed manifest it by the same sign. It is a vote. Will the gentlemen whose names have been presented please rise. (Mr. Jones and Mr. Scearce arose.) As the president of this class it gives me very great pleasure to welcome you into the membership of our class, and I trust, as you receive these Baraca buttons, you may in helping others receive as great blessing as the name Baraca implies. We will now have the pleasure of listening to a whistling solo by Mr. Eugene Middleton.

Mr. Middleton whistled very entertainingly "Nearer, My God, to Thee."

The President: We will now have a short intermission. Let the old members welcome the new, and let all shake hands.

(The members of the class arose and moved about in the class space, shaking hands and chatting.)

The President: The class will please come to order.

Let us sing two verses of hymn 290, "Onward, Christian Soldiers."

The President: We will now have our regular morning offering. As the basket is being passed drop in the attendance slip. Do not forget, however, the collection.

(Two ushers passed the baskets and returned them to the secretary.)

The President: We will now have a treat, for it is a treat indeed to sit at the feet of a Gamaliel, even though he be a very young Gamaliel. Our teacher will now take charge.

The Teacher: Our president could well afford to be extravagant in his praise of the teacher from the fact that it has been understood that the teacher would not teach the lesson and have but little part in the exercises of the evening. We believe in class organization and in getting men into the class in great numbers. At the same time we realize there is nothing that takes the place of teaching God's Word. The time will not permit the teaching of the lesson tonight.

The Secretary: We have present today, members, seventy-one; visitors, six; total attendance, seventy-seven. The collection is three dollars and sixty cents.

The President: The class will stand, and after repeating our national motto, be adjourned.

The Social Life of the Adult Class.

Rev. L. P. Leavell, Field Secretary, Sunday-School Board, Southern Baptist Convention.

According to the standard set up for organized classes of men and women, there are three committees called for, namely, membership, devotional, and social.

Possibly we have been less ready to give to a social committee the place and power it deserves. I think one

of the greatest dangers is for the committee to think that it must provide pastimes for the week. That social committee ought to be on duty every Sunday when the class meets. Why should not that committee have an engagement at least thirty minutes before the class meets to see to it that no person is seated in that class without a cordial greeting? I am sure that we do not put into practise the great possibilities of this great line of work. Asked by a certain friend as to who was the greatest power for good in his church, a worker replied that it was a great big German who was the chief usher of the church. The pastor in his daily going about was accustomed to pass a saloon, and he saw this great fat German with a smile standing in the doorway, and there was a stream of men going in and going out. With one hand he was patting the men on one side, and with the other hand he was shaking hands with the men. One morning, led by the Spirit of God, the pastor crossed the street and said: "I want to shake hands with you." "Put it there, partner; let's have a drink," the man replied. "No, I will not drink, but I just want to shake hands with you. If you would consecrate to God this great power which you are using against His kingdom, what a mighty man you would be! If you were to stand at the front door of my church and greet the people that came in, smile upon them and say, 'God bless you,' you could help my work possibly more than any other man." That appeal went to that big man's heart. Sunday morning is the time for your social committee to be busy. I know a man who stands at the door leading up to the class room, gives his hand to the men who come in, bows to the men across the street, and is willing to go across the street and tell them of the good things that make for men and God.

I want to sound one note of danger. When this ideal of having a good time gets into the hearts of the young people it is easy for it to run away with them and leave

nothing but a good time. I was in a city in Texas not long ago, on Sunday morning, and the Baraca class and the Philathea classes were turned together during the thirty minutes which should have been given to Bible study, because in the middle of the week there was to be an annual banquet, and they wished it to be a glorious success. The class that allows the social feature to run away with the Bible study is a travesty of the thing for which we meet. I was in one of the cities of my own state to attend a Baraca banquet, to launch a Baraca class at a banquet. In earnest conversation I said: "You are making a mistake. You are going to launch this thing at a banquet, and make the proposition that you are to have a reading room, and thus put that ahead of Bible study. If you do you will kill your class." I would rather see a class of two gathered around God's book and have a banquet a year later than to begin with a banquet with the Bible stuck around the corner. We are in the business of teaching God's book. The closer we bring men to that Book the firmer we bind them to the work.

There are three advantages which if guarded and wisely developed will result: an increase of membership, the counteracting of worldly amusements, and the helping of young men and women to marry and have Christian homes. Let the class have its social features, but let them lead to the Bible. For instance, you can get twenty or thirty young people to go to a picnic whom you have not been able to get to the Bible class. The social committee will invite them to that picnic and try to make sure that they land them. When they get there there should be a dozen men who have been previously warned. The first man to take charge of Mr. Jones for the first half hour will talk Bible class to him, and then turn him over to the second man, and the second man will turn him over to the third man, in a kind of progressive fashion, until, in a dozen half

hours, that young man has been in the hands of a dozen young men, and the last word of Brown is: "Will you not come to our class and join it?" and he says he will. When you have a social, have a good time; if you do not they will not come the next time, but see to it that you have more than a good time. I remember a social like that in which a half hour was given to class business, then music and two hours social, then refreshments, then business. In the last half hour the work of the class was stated, and the last five minutes the president of the class stood up and read a list of the names of men who that night had joined the class. That was worth while. If rightly directed, your social feature can be made to increase the membership of the class.

Second, counteracting worldly amusements. I know a pastor who said at the beginning of his pastorate: "I do not intend to preach a single sermon against worldly amusements, but I am going to call upon you to provide for the young people better than the world can give them." They went to work and fitted up their basement, and let the young men and women of the classes understand that they would have something there they would not get at the opera house. I had the pleasure of attending their Baraca banquet. There was music, recitations, short talks, and about half past nine doors were thrown open and there were long tables. There was a banquet indeed. Finally the time came to dismiss them, and the pastor spoke a few earnest words and offered prayer for God's blessing on the young people. When we got home I said: "What was the purpose of it all?" He said: "Down yonder is a masked ball, but my young folks were not there." We can win our young people from these alluring attractions of the world. I live in the capital of my own state. It was advertised that the Florodora company was coming to our town. The president of the Baraca

class and the president of the Philathea class and the pastor and the superintendent and the leaders of the young people got together and said: "We must save our young people from this thing." We planned a program that made the people open their eyes. We secured the band from the asylum for the blind, which could only be gotten on rare occasions. We secured the Chief Justice of the United States for a thirty-minute talk. We had engraved invitations printed and sent out. We sent notice to the boys, "Bring your best girl." Eight-thirty came, and the young people came. Some of us felt like throwing up our hands and shouting: "Hurrah for God, we have won over Florodora." The social features of a young people's class have great possibilities.

My third point is that I want to see the social features of our young people's classes find their fulfillment in the marriage of our young people. Wherever you go, this matter of the young people's class being a matrimonial agency is being laughed at, but we ought to frown it down. If there is a time in life when young people need to fall in love, it is the time when young men are in young men's classes and young women in young women's classes, and if there is a basis of congeniality, high and holy, it is the basis that we find in hand to hand work for Jesus Christ. Tie those two classes together, and let the happiest hour of the pastor be when he performs the ceremony that joins the president of the Baraca class to the president of the Philathea class.

The Louisville convention seemed to me epoch-making. The unanimity of its action and the clearness with which as a whole it seemed to see the trend of the present and the future, was remarkable. The convention rather than any of its personalities, impressed me.—*Prof. Frank K Sanders, Boston, Mass.*

The Men's Class and Missions.

Rev. Ira Landrith, D. D., General Secretary, The Presbyterian Brotherhood of America.

Several self-evident facts are suggested at the opening of this discussion. One is that the world has to be evangelized. Another thing, missions are a natural necessity. No man ever had a good thing, who if he were unselfish did not want to pass some of it on. So natural is this necessity of Christian missions, if a heathen nation goes to war in our day that heathen nation manifests in its rules of war, in its treatment of the enemy, in its regard for human life, the spirit of the Christ at least to an extent which was not possible a little while ago, and to an extent which would not be possible now but for the natural necessity of Christian missions.

We have preached about missions until the world has taken us at our word and is saying, "You have preached the salvation of all men long enough, it is time you were making good." If the world is to be given the opportunity of salvation in Jesus, adults have to do it. The first missionaries were adults, and they were chosen by a man who was no less God because he was a man. The world has to be given the opportunity to be brought to Christ, and it will have to be done by grown up men and women.

The Bible class opportunity is a supreme one as we face the problem of Christian missions, for the Bible is a missionary book in the hands of friends of missions. Almost any kind of a lesson would naturally lend itself to Christian missionary teaching. The possibility of mission study in the adult Bible class is enormous on the side, in the occasional meeting during the week as well as on Sunday and whenever we get together. The chance of the class missionary committee to bring to the attention of the class the latest and best book on mis-

sions should not be lost sight of. The only man who is ever going to give his own money is the informed man.

Another line of activity that the adult Bible class affords is this: it is one of the best of all the fields from which to call into the wider field of the work the volunteer misionary worker. I know more than one Bible class out of whose direct teaching have already gone to the foreign field more than one missionary. The real missionary work of the adult Bible class ought to be done in the interest of and by and through the information of the male adult. Let the adult Bible class become essentially the men's missionary society of the local church, for the only business of a Christian in this world is missions and everything that a Christian does in this world that is worth doing is missionary work.

The Women's Class and Missions.

Miss Content Patterson, Teacher, Young Women's Class, Third Presbyterian Church, Chicago.

I will give you the history of our own class in Chicago, in existence for twelve years; it was organized with eighteen and grew to seventy in five months. It has never gone below seventy. I believe when you study the Bible carefully, missionary effort is always sure to come. We not only had our little fund, which we call the contingent fund, which supplied the wants of the class, in flowers, etc., but they wanted to send a box out to Utah. So I wrote to a missionary out there, "Won't you please let us furnish your Christmas for you?" We had what we called three weeks of self-denial, and we raised $15 to do this thing with. When we had raised our $15, we got a letter containing a list of ninety children from the missionary, and then she said, "My husband's overcoat is worn completely out, and if you can

send him one and a pair of gloves, please do so," and then she said, "I am sorry to say that the poor old horse he drives to the different missions needs a new harness —if you could only send us a second-hand harness." After the first gasp we settled down to business, and in a few weeks we were packing that box and we had two gifts for every child. One had given the overcoat and another one had given the gloves, but the harness we had not been able to get, until, right in the middle of the packing one of the girls came walking in with her brother in tow carrying a harness, and we said, "Where did you get this harness?" "Oh," she said, "I knew a man who had a harness; I talked to him for three days about it, and he gave me this harness." How else can we arouse interest in missions? We can arouse interest in missions by having missionary speakers. We have them once in a while to speak to us, and then we have the dear women of the church who are just full of it.

I want to speak of missionary study. You can't study missions without having your faith mount up. I wonder how many of our young men and young women know of the progress that has been made this last century, know of the great people and great missionaries engaged in mission work. How many of you know that 100 years ago there were but five Missionary Boards, and now there are over 500? Not only do I believe in missionary work for our own faith, but the spiritual uplift for others as well. We want the increase that will come from our own classes taking hold of missions and giving.

If you take missions into the Sunday-school you have the greatest opportunity to teach giving in the world. I determined I would train my girls in this thing, that they should not have entertainments to raise funds, but that they should learn to give themselves. Our first gift was $70, and it has been regularly increasing; for the last year it was $337, and I have but, perhaps,

two rich girls. How do we do it? They give the same to the Sunday-school, just as all classes do; here are the Home Missions, they give so much a month to them, and we just pay it in by the quarter, and we have not begun to give as we can. If you are interested in missions then your class will be.

The Men's Class and Soul-Winning.

M. A. Hudson, President World-Wide Baraca, Member International Adult Department Committee.

We have partly failed in the past to realize the vast importance of the work which can be done by the Bible class; we have to do something for the class, and the men are all the time yearning to do something for somebody else; so in winning men to Christ in our Bible classes we must largely depend upon the work of the men themselves. At another time we find a class doing nothing in winning men to Christ because the teacher fails to realize that in that class is a vast force for evangelistic work. I know a class in a town where there is a large college. The class would occasionally report to me. It did not increase in number nor did it report conversions. I visited them and talked to them at the morning session, and after a while I took the teacher aside and he said: "I am very much surprised that I have lost my last ten years' work in the Bible school, because I failed to see that the Bible class was an evangelistic force. I have been trying to do it all alone." So he began, and what was the consequence? Men were brought to Christ and his class has ten times the number in attendance it ever had before. If we will bring the knowledge of Jesus Christ to the men, and then ask them to come to Christ, they will come.

Any class is a success that brings men to Christ and builds them up in Christ and graduates them into the church activities. Paul was the best teacher of an adult class I have ever seen. He gives us his life text in First Corinthians 9:22: "I am made all things to all men, that I might by all means save some." So the Bible class teacher must win his men to Christ one by one, similarly to the way in which Paul did, who became all things to all men that he might win some. Get into sympathy with some of the things that some men in the class like. If they like a debate, put them in the common council or in the debating club; if they like music, put them in an orchestra or a male quartette; if they like a lecture course, give it to them; if they like a baseball club, have it for them. When you have won the confidence of a man in your Bible class you have half won him to Christ; it is only a question then as to whether you are willing to do your duty by bringing him to a decision for Christ.

I remember full well when the little cards, which have been distributed to you, were first inaugurated in my Bible class. I believe that God inspired us the day we formed the "Secret Service." We had on an average a class of three hundred and we thought it was a great success, and so it was. I asked the men for a few months, one after another, if they did not think they should be Christians. I could not lead them to a decision for Christ; they were not ready and they gave this excuse and the other. I was about discouraged. I was looking for returns and no returns came. I called four of the men into the study of the pastor after the lesson was over, and I said: "You are Christians and I want your help." I had reached an extremity and I should have seen it before and called upon them. I said: "I want your help; we have had no conversions in this Bible class." They said: "We do not think it is your fault; we think perhaps it is our fault." I said:

"Suppose we make an agreement to pray for the unconverted men every day at noon," and I wrote that first pledge on a piece of paper and wanted them to sign it, but they said: "No, if we pray for those men we have got to speak to them, have we not?" I said: "I hope so; I would like to see an army of personal workers in this class." So they said: "We will put that in," and we wrote out a little pledge. So we agreed to meet secretly once a month away from the class, and pray for the unconverted men and then speak to them. So our secret service began. So we began on Monday and continued on Tuesday and Wednesday, and at twelve o'clock, noon, we prayed for the unconverted men in our class.

At the Wednesday night prayer meeting, when the invitation was given for prayer or testimony, the first man to rise was Charley Greene, our treasurer. He said: "I believe I am a sinner; I have felt so since Sunday. I want to be a Christian; pray for me." I looked across the room and a wireless telegram came from the eyes of the two men; I knew they had Charley on their list, and for three days had been praying for him. We took Charley one side that night and had the second prayer meeting of the secret service, and our first convert prayed his first prayer. The next morning we were perfectly wild. We wanted every Bible class in the city to have the secret service. We had brought a man to Christ. We printed one thousand of our cards and sent them out to all of the adult classes we could find. We have now sent out over five hundred thousand of them. You will find that men can be reached by the use of prayer.

Personal work comes next. I would not have you depend altogether upon the card to bring men to Christ, but on the presence of the Holy Spirit. He is more anxious to see conversions in the class than are we. We should not only pray, but we should speak to them.

Watch for the leading of the Spirit today, and see if the Holy Spirit has brought you into fellowship with somebody who is unsaved. Did you speak to him of Christ? If you did not, you failed to do your part of what the Holy Spirit came to do, to lead you into all truth, and to help you to lead other men into all truth.

Use these secret service pledges in your class. If you will watch for the leading of the Holy Spirit you will find as you pray for those men that you have a great longing for their conversion, and it is the Spirit of God telling you to go and bring them to a decision. He can convict, but not make them decide; He leaves that for you and for me. We never will win to Christ until we go in the strength of our King.

The adult Bible class is the evangelistic force in every Bible school, and from that place we shall expect that men will come to Christ. It is a good reputation for you if the unconverted man in your city says occasionally as he does of some of our Bible classes: "I do not think I would dare join that class; everyone that joins that class becomes a Christian, and I am not quite ready yet." Yet those are the men who will come first if you go after them, and those will be the men brought to Christ. I pray God that you will all sign that card handed you in the audience today; sign it tonight, and tomorrow look for the man or woman who is unconverted and bring that person to Christ.

The Women's Class and Soul-Winning.

Miss Maude Reid, Teacher Philathea Class, Raleigh, North Carolina.

"But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria and unto the

uttermost parts of the earth." Just the one little word, "Witnesses." We are to be witnesses for Jesus Christ. If we are witnesses for Jesus Christ, we will be soul winners, and if there is any other purpose in our organization, then it is not of God. Let us think what it means to witness for Jesus Christ, and then let us search our own hearts and see if as teachers and workers in our classes we are witnessing for Jesus Christ. First of all, a witness must know or have knowledge of the facts about which he or she has to witness. Unless we know Jesus Christ as our personal Savior, we can never witness to the saving power of Jesus Christ. Not only can I not tell you how to become a Christian unless I am a Christian, but I cannot tell you the influence of Jesus Christ, the deeper things that come to us through our personal knowledge of Him, unless I know those things.

Then a witness not only must have the knowledge of the facts but he must tell what he knows. It is pleasant to tell some things and it is very easy to leave untold other things; but, as teachers of young women, we need to tell of the binding obligations that rest upon the followers of Jesus Christ to serve Him faithfully, to let alone the things of the world, to stand out and out for Jesus Christ.

Then a witness must not tell anything but the truth. It seems to me that our testimony in teaching young women should be of such a character that a seeking soul should be able to find Jesus Christ. Our testimony must be consistent. It won't do any good for us as Christian women to stand before our Sunday-school class on Sunday morning and tell them how to do this thing unless we ourselves are living up to what we preach, because people look at us and what we are rings so loudly in their ears that they cannot hear what we say.

Then, the Lord Jesus Christ calls upon different witnesses to bear testimony to different things. We are all

to be soul winners for Him, but He leads some of us along some lines, others along other lines. He wants you to testify to one thing, He wants me to testify to another; but He wants each one to testify to the fact that Jesus Christ is the Savior of men and women. The importance of our testimony cannot be seen as we look on it now, but when on the other side we look back on the whole we will see how wonderful each part fits into the whole.

When a witness has told all that he knows about a case, his work and his responsibility are at an end. When we have done all we can to save a soul our responsibility is at an end, but our danger does not lie right there; our danger lies in giving up too soon, before we have done all that we can. Where are we to witness? First of all, in our own classes. In Jerusalem (our own class) we ought to work for the salvation of the members of our own class until every single one is brought to a knowledge of Jesus Christ; then we are to reach out into our own neighborhood, into the city where we live, or the country, or the village, go out and bring them in until there is not a young woman left out of the Sunday-school. Then after Jerusalem, Judea, Samaria, out into our own State until this organized movement has pushed into every vicinity and all the young women are for Jesus Christ, and then to the uttermost parts of the earth.

Now, what is our ability as leaders or teachers of young women in the organized adult class? Have we any ability to bring the young women to Jesus Christ? We have, and I say this first, because we gather the young women together through the organized adult class movement as we cannot do in any other way. To illustrate, if you will let me tell you some personal experiences: Eight years ago my Sunday-school class, then numbering six, was organized, and today we have

a membership of about 125. During that time we have had some four or five hundred young women come and go into and out of our class; they have gone out to all parts of our country, and they have organized classes in other places; they have become teachers, many of them, of classes. Then we have an opportunity through the class spirit that exists to combine in this work of soul saving.

Three years ago there were a number of young women in my class who were not Christians. I gathered around me a number of young women who could pray and who believed in prayer, and who were willing to do personal work. We took a list of those young women who were not Christians, and each girl said she would pray for those young women until they were saved, and not only pray but go and talk with those young women, that they would either go with me or with some other member of the class. One young woman especially cared nothing at all, apparently, for the influence of Jesus Christ, and when we went to talk to her she just laughed at us. We talked with her for some time and she seemed a little bit impressed. There was a special meeting at our church that night, and we asked her to come and she came, and I asked her if she would stay to the after-meeting, but she would not. The next time she came I did not ask her to stay to the after-meeting, but she stayed. As I went in I went to speak with a young woman, and when I was speaking to her I heard somebody crying. It was our young woman, who had come and thrown herself on her knees in prayer, and she was saved and became a member of the church. That was the result of personal work and combination to save the members of our class. During that special meeting I believe that every single unsaved member of the class was brought to Jesus Christ, and I believe it was because the girls combined for prayer and personal work. It can be done. There is nothing like personal work to bring men

and women to a knowledge of Jesus Christ. Under the old class system, when a class was not organized and the class was the teacher's class, rather than belonging to each member of the class, the teacher had too much work to do, and today I believe we ought to divide the work, to draw into it the Christian brothers and sisters of our class, and I think the results will be beyond what we expect.

Adult Department Conference.

A. H. Mills, Decatur, Ill., Chairman of Adult Department Committee, Presiding. Conducted by Judge McKenzie Cleland, Chicago.

Mr. A. H. Mills: We have with us a beloved worker from Chicago connected with the Adult Department work of that city, and a member of our International Adult Department Committee, Judge McKenzie Cleland. We will have a short conference under his direction.

Judge Cleland: The Adult Bible Class Department has for its sole and only text-book, the Word of God, and with apologies to the author of the beautiful and famous toast to Kentucky: This is the book for the rich and the poor, for the old and young, for the great and the small; a book for men and women, a book for loving hearts and happy homes, and the only book outside of heaven which the good Lord ever made. I have been profoundly impressed by the beautiful Chautauqua salutes which have been given to the leaders of this convention, as appropriate as they were beautiful. I am sure it will be no less beautiful for us all to stand and give the Chautauqua salute to the Word of God.

(The convention responded with alacrity to this unique and original suggestion of Judge Cleland.)

Several questions which had been previously handed in were read and answers given as follows:

Question To what extent can athletics be employed in the men's and women's classes?

Rev. C. G. Kindred, Chicago: I do not think we need to worry much about how far we can use athletics. It is a question of how far we can get men interested in good clean athletics. If you find what a man likes and put a good, clean atmosphere about it you can make use of it. I find that there are more men coming into my congregation Sunday evenings from the fact that when the boys play ball in Washington Park on Saturday afternoon the groups of people who stand around watching the game are invited to come to church. Use the men in athletics just as far as you can, but do it in the name of Jesus Christ.

Question: How can a large mixed class separate to form a men's and women's class?

Hon. Frank L. Wood, Chicago: I will speak within my time. It can't be done.

Dr. Robert Johnson, Montreal: I would like to say do not try to do it.

Mr. A. Judson Arrick, Indiana: It can be done and it is a good thing to do. I had a mixed class. I took the men out of it and organized a class of thirteen, six months ago, and we now have twenty-seven men. The women do not let the men in their class and the men do not let the women join their class.

Mr. Charles E. Hauck, Chicago: I think the time to separate a mixed class and make a men's class and a women's class is when it is small. It is easy to direct a small stream, but it is hard to dig a larger channel. It can be done at the start, but not when the class has four or five hundred in it like the one taught by Judge Wood of Chicago.

Mr. C. D. Meigs, Indiana: There was a class in In-

diana which had in it three men and one woman for many months. That class was divided. The three men were put by themselves and in nine months they had one hundred and twenty. The one woman was put off by herself, and in nine months they had a women's class of one hundred and fourteen.

Question: Tell us something about the red button.

Judge Cleland: That was touched upon in Mr. Pearce's report. The red button ought to be worn by every member of a men's and women's class. You can get them by addressing Mr. Pearce, Hartford Building, Chicago. They cost one cent each.

Question*: Doesn't the adult class have officers of its own?*

Answer: Yes, an organized class under the International standard must have at least five officers and three committees.

Question: Should a men's class be encouraged to take part in politics?

Mr. A. T. Arnold, Wheaton, Ill.: I think every citizen of the United States of America, who has his country's interest at heart, ought to take an active part in all political measures, that they may be clean and helpful to the community life.

Question: Should a men's class be organized as a club?

Judge Cleland: Show your hands. All in favor; all opposed. The negative has it apparently about one hundred to one.

Question: How can our classes help prohibition?

Delegate: By getting remonstrances.

Delegate: By talking for it and voting for it.

J. Ritchie Patterson, Chicago: By having frequent temperance addresses.

Judge Cleland: I wish you would take this motto with you. I will state it, and see if it meets with your ap-

proval. It is needed not only in our department, but in all departments of the Sabbath-school. It is: "Every member of the church a member of the Sabbath-school."

Shop and Open Air Meetings.

UNDER THE AUSPICES OF THE INTERNATIONAL ADULT COMMITTEE.

On Thursday, Friday, Saturday, and Monday, June 18, 19, 20, and 22, open air meetings were held at nine different downtown centers under the special direction of the following adult Bible classes: Baraca-Walnut Street Baptist; Brotherhood-Second Presbyterian; Effie Sheridan-Trinity Methodist Episcopal; Young Men's Baraca-Broadway Baptist; First Christian; First Evangelical Lutheran; St. Luke's Evangelical Lutheran; Twenty-second and Walnut Street Baptist; and the Broadway Methodist Episcopal.

On the same dates noon meetings were held in the following shops: The L. & N.; Louisville Bridge and Iron Works; Kentucky Wagon Works; Mengel Box Company; American Tobacco Company; Henry Vogt Machine Company; B. F. Avery & Son; Chess & Wymond Cooperage Company; Turner, Day & Woolworth; National Casket Company. In these meetings our committee had the special coöperation of Mr. W. I. McNair, general secretary, and Mr. H. N. Conley, secretary of the Railroad Department, Y. M. C. A. of Louisville. In writing of the meetings held in the L. & N. shops Mr. H. N. Conley says: "The meetings were very effective and will be followed up later." In speaking of the shop campaign in general Mr. McNair says: "The shop meetings were ably conducted and made good impressions everywhere. Several factories have since requested a shop class, weekly, under our auspices."

These meetings were addressed by many of the most

prominent business men, clergymen and Sunday-school workers of the entire continent. The good accomplished by their testimony for Christ, thus publicly given, will only be revealed in eternity.

A special song leaflet was prepared for this campaign and copies were gratuitously distributed at each meeting.

Adult Bible Class Social, Prayer Meeting and Parade.

At 5:30 p. m. on Friday, June 19th, the representatives of adult Bible classes began to assemble at the Warren Memorial Presbyterian Church. The hour from 5:30 to 6:30 was spent in an informal social. From every part of the continent representatives came heartily welcoming the opportunity to meet each other and speak the word of cheer and encouragement to those engaged in this much loved work. At 6:30 several hundred men were present, and a most notable prayer meeting was held. Probably ten minutes were given to the quotation of favorite passages of Scripture and singing. The remaining thirty-five minutes were spent in unitedly praying for divine wisdom and guidance in the endeavor to win the young men of America for Christ, and to enlist their boundless energies in His service. None who were present can ever forget this unbroken and uninterrupted prayer service. We were reminded of that prayer service of long ago when "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting . . . And they were all filled with the Holy Ghost."

At 7:15 the prayer meeting closed and the men formed a line in front of the church preparatory to marching to the armory for the evening session. The line was formed four abreast, and was led by four police officers who had

been specially assigned by Col. J. H. Haager, Chief of Police. Immediately following were Hon. Justice Maclaren, Mr. Marion Lawrance, Mr. A. H. Mills and Judge McKenzie Cleland. The line of march was: Fourth avenue to Walnut, thence west on Walnut street to the armory. All along the line of march crowds of people assembled to witness this mighty host give testimony of their faith in God's Word, and their devotion to Jesus Christ.

During the march the following songs were sung: "Stand Up for Jesus," "The Glory Song," "Come Thou Almighty King," "Marching to Zion," "America," "Onward Christian Soldiers," "Showers of Blessing," "Where He Leads Me I Will Follow." Mr. W. I. McNair, General Secretary of the Y.M.C.A., of Louisville, led the singing with the use of a megaphone, aided by Mr. A. J. Banberg, cornetist.

Mr. George F. Zaneis, of Chicago, was marshal. He had had twelve banners prepared which were carried at the head of the twelve sections into which the line was divided. They were printed on muslin and were large enough to be easily read at quite a distance. (See cut on opposite page.)

Each man that marched wore a specially prepared badge. This was in shape and color similar to the International emblem. In size it was about one and one-half inches in diameter. On one side was printed:

Twelfth International Sunday-school Convention
Adult Department,
Louisville, Kentucky, 1908.

On the reverse side was printed:

Our purpose—The World for Christ.
Our means—The Word of God.
Our motto—We Mean Business.

THE WORLD'S GREATEST MOVEMENT THE ADULT BIBLE CLASS DEPARTMENT
DO YOU BELONG TO AN ADULT BIBLE CLASS? WHY NOT
AN ORGANIZED BIBLE CLASS IN EVERY SUNDAY SCHOOL ORGANIZE.!
THE WORLD FOR CHRIST THE MEN OF AMERICA FOR THE MAN OF GALILEE
ILLINOIS AND NEW YORK ARE ALL AFIRE ON ADULT BIBLE CLASS WORK
BE WISE TO-DAY 'TIS MADNESS TO DEFER CHOOSE FOR CHRIST
THE BIBLE CLASS MAN IS IN THE LIME LIGHT WE MEAN BUSINESS BE ONE !
ADULTS TAKE NOTICE BELONG TO AN ADULT BIBLE CLASS
OUR MEANS THE WORD OF GOD 'TIS A MANLY THING TO BE A CHRISTIAN
DO YOU KNOW WHAT THIS STANDS FOR
ADULT BIBLE CLASSES ORGANIZE! ORGANIZE! ORGANIZE!
TO KNOW THE TRUTH MAKES MAN WISE TO DO THE TRUTH MAKES MAN STRONG BUT TO LIVE THE TRUTH MAKES MAN DIVINE

BANNERS USED IN THE PARADE.

How an Entire Village Was Won for the Sunday-School.

D. H. Marbury, Sunday-School Superintendent, Birmingham, Ala., Chairman International Adult Department Committee.

I remember telling away out in Colorado the story of how, one time, a village was won. They thought it was a story indeed, so I have not told it any more unless I had someone to vouch for me. Mr. Pearce vouched for me this afternoon, and so I do not hesitate to tell you the story. Mr. Pearce's object in asking me to tell it was that it might inspire you to leave this church today resolving that you would win your village or town. If you are not in a village there is a district in your city, and I believe you are responsible for that territory.

There was nothing extraordinary or exceptional about this village. I am sure that there are hundreds like it in America. Furthermore, there was nothing about the workers that was exceptional. It was just a small village numbering 361 whites in Alabama. Furthermore, there was nothing exceptional about the methods. Two years before we succeeded in getting this work done none of the school had ever attended a Sunday-school convention, not even a state convention, but they were workers, and when they did go and hear some of the marvelous things which were being done by the Sunday-school forces, they believed and determined to do some of those things, and they did them. It took about two years to do this work. Some of us get discouraged because we cannot do such work in twenty minutes. We must remember that it will take time for us to win our towns, our villages, or our districts.

In the first place, we must have an organization. Numbers of people object to anything like organization in the school, and yet if we do not have it we never

accomplish what we ought to do. We must have an organization to do these things, and so I take it for granted that most of us have something like an organized school with the different departments in the school. I believe it is necessary to have a teachers' meeting in order to do this work.

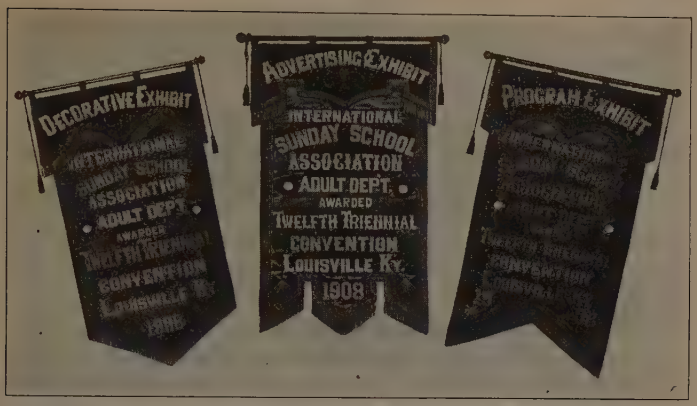
Then we should have a name. We took the name of "The Loyal Army for God and the Right," and we said: "We ought to take this town for Jesus Christ," and we made that our motto, "This town for Jesus Christ," and we had a few men who said, "We believe this thing is possible," and we determined that we would take the town. We talked it over in our teachers' meeting. One of the necessary things, after good organization, is to take an inventory. I remember the workers in our teachers' meeting talked over the proposition, and thought we had about twenty-five people in our town at that time whom we had not reached. Mr. Pearce tells about a man who was advised if he wished to be successful in shooting quails, to pick out one bird and shoot at that. We did that very thing. We began with our teachers, and finally it broadened until every one in the school wanted to be responsible for some person. We found out that there were so many who ought to be on the cradle roll, and the cradle roll superintendent said, "I am going to get them in," and she did. And so with all the departments. Then we divided it further. We said: "Here is a girl with whom you touch elbows every day; have you ever said anything to her about coming to Sunday-school?" "No, I never have." "Will you take her name? You are responsible for her." Then we would go to a man and say: "Here is a man with whom you are working in the mill day after day; you touch elbows with him, and you talk everything in the world except the one thing, and that is your Sunday-school and the church of God;

have you ever said anything to him about them?" "No." "Here is your man, take him."

We had certain instances in which people said: "That man is a hard case," and we put all such into a hat and drew them out. My, what wry faces some of them made, and they said: "We never can get these into the Sunday-school." We said, "You must." So we narrowed it down. The cradle roll superintendent said: "We have all you have given us," and so did each of the other departments, until finally it worked itself down into the intermediate department, where we had one boy who had not been secured. My, what a time we had with that boy. We did not get him. We did everything we could. When we asked him to come he said, "Yes, I will come," but when we met him on Monday he laughed at us. We went after him over and over again. We sent people for him on Sunday morning, but he was gone. Just before he left the town we said: "We are going to surround that house on Saturday night and sit up for him," so he took the hint and left the town, so we got everybody in the village.

I remember one man on a Saturday said: "Here is a man over here working in our mill and he will not come to Sunday-school. He says that it does not interest him at all." We said: "Can it be possible that we cannot get that one man?" We said: "We will every one of us go after him." Saturday afternoon I said to him: "Messenger, are you coming to Sunday-school?" He said: "I am; you are the fiftieth man who asked me about coming to Sunday-school." We can get them whenever we make up our minds that we want them. We must want them in the Sunday-school, that we may win them into the kingdom of God.

We said that we wanted every Christian in town to be a soul-winner, and everybody to be a Christian. We must have our aims and purpose high



REPORT OF THE COMMITTEE OF AWARD ON ADULT EXHIBIT.

Total number of classes submitting exhibits, 17; number of prizes awarded, 3; as follows:

1. For best exhibit of advertising material on the basis of general attractiveness, originality, variety, and recentness of matter, sixteen classes competing. Prize awarded to Brotherhood Bible Class, Methodist Episcopal Sunday-school, Marshalltown, Iowa.

Worthy of special mention: Epworth and Wesleyan Classes, Western Avenue Methodist Episcopal Sunday-school, Chicago; Agoga Bible Class, Third Baptist Church, St. Louis; Metropolitan Young Men's Class, Toronto, Canada; Loyal Sons Bible Class, First Christian Church, Oakland, Cal.

2. For best exhibit of decorative material; made on basis of educational and inspirational value, display effect and special features. Two classes competing. Prize awarded to Epworth Bible Class, Western Avenue Methodist Sunday-school, Chicago.

Close second, Wesleyan Bible Class, of the same school.

3. For best exhibit of program material; made on basis of subject-matter and form, three classes competing. Prize awarded to Wesleyan Bible Class, Western Avenue M. E. Sunday-school, Chicago.

Close second: Vaughn Bible Class, Calvary Baptist School, Washington, D. C.

HENRY H. MEYER, New York.
JOHN C. CARMAN, Colorado,
W. D. STEM, Ohio.

The committtee respectfully recommends that in the 1911 exhibits of advertising and program material only

such be submitted as has been used during the Triennium, 1908-1911. Also that the required form of mounting be more carefully observed.

Bible Class Association Work.

J. A. Jackson, General Secretary, Ontario Sunday-school Association.

I have to tell you a few concrete facts of how we have gone about the registration of classes and stirring up the interest in the adult class department in Ontario. Yesterday at 4 o'clock we had registered 186 of the classes, and awarded them the certificate of recognition. How have we stirred up such an interest and reached so many?

First, one man got interested. That man got interested partially through the convention. Last summer I attended the Pocono Pines Adult Bible class conference. Before I left that conference I decided to put a Bible class demonstration on the program of our annual convention. I went to Judge Maclaren's class sometime in September, and told them my plans and asked for cooperation. Judge Maclaren then asked, "How many of you are ready to go?" and to a man I think they were on their feet. When we reached Brampton that night, twenty-two miles from Toronto, we had 500 men, and 112 men from Judge Maclaren's class alone. Thus the fire was kindled.

We also held a conference, similar to the ones at Lake Geneva and Pocono Pines, in our city in January. Prior to the January conference we made a special number of our provincial paper, and there was hardly a word in that that did not bear upon the adult class work. Ten thousand of them were distributed through the province. In the February number we reported the

conference entirely in this paper. Ten thousand copies were sent out to pastors and superintendents and teachers and others. So, the information was kept before the people. In March we had access to the church papers, and simultaneously there was published an article on adult Bible class work. These articles added to the interest. I had a cut of the certificate in those papers. Besides that each month I have published a list of the classes that have registered with us, giving the name of the president, the location of the class and the denomination to which it belongs.

We have also kept the matter alive in conventions and conferences and in social functions connected with the classes. We have circulated the International leaflets. We have sent out 1,100 of International Leaflets No. 1, 4,500 of No. 2 and 1,400 of No. 3. The work is growing. One business man's class formed less than six months ago, at the end of three months has an average attendance of fifty, with seventy-five to eighty upon the roll, and by their own confession they had no interest in these things before the organization of the class.

Bible Class Association Work.

W. G. Landes, General Secretary Pennsylvania Sabbath-school Association.

Previous to the Eleventh International Convention, there were practically only two States doing anything along the line of organized adult class work. Other states were perhaps doing it in a small degree, but Illinois and New York seemingly took the lead. At Toronto this phase of the work was given a very prominent recognition, and since that time practically every state association and every provincial association has fallen into line and made this a department of association work. Unless a department has been created the state

can do very little. Pennsylvania immediately fell into line, but did not do very much along the line of pushing the work until a year ago, when we put the topic on our state convention program. We gave the whole session to the question of adult Bible class work. From that time Pennsylvania has been doing something that is worth something along the line of the adult organized class work. We have over 12,000 Sunday-schools in Pennsylvania. As nearly as we can guess, there are about 15,000 adult classes—they are not organized adult classes. Now, we are using the state association to put new life and force and vigor into those classes. Up to the present time we have the records of about 200 classes that have qualified according to the International standard.

In the first place for a state association to make this stage of the work permanent, it should give out a lot of information concerning it. Information is needed all over the country; and the association should be equipped so as to give freely; therefore it should have on hand plenty of literature. In Pennsylvania we use the International Leaflets. We have a four-page leaflet of our own setting forth the movement and the value of the organization, and at the bottom that if more information is desired to send to the state office and we will furnish the larger leaflets freely and very willingly.

The state associations also ought to see that this movement is given a place of prominence upon district and county convention programs. The weakness of the average school throughout the country is the lack of the adult in the Sunday-school. Our Sunday-schools are dying at the top. The grown-ups need to be instructed in the Word of the Lord, and so it ought to be made the theme of the entire program, sometimes, but not always.

When the conference is over, have at the convention a wealth of literature to give out to the people. While the subject is being presented or when it is just finished,

have somebody go through the aisles and give out this literature, so that they can carry it home and read about it. Then, when the information has gone out and some of the people believe in it, and are persauded to organize the old-fashioned adult Bible classes that have been meeting in the corner for the last seven or eight years, you must have at the state offices somebody who will be prepared to help them along with the problems and difficulties that will come as soon as the organization is formed.

Among the greatest mistakes we found in Pennsylvania was that most of the classes were not perfecting the organization by having all of the officers appointed; they would combine the president and teacher; they would combine the secretary and treasurer, and so forth. If one person is teacher and president, it won't be very long until the teacher is the whole thing, and that is just exactly what we want to get away from, just as the organized adult class is trying to get away from the old fashioned methods, because that was the trouble —when the teacher went, the class dissolved, until some new teacher was secured.

The state office has blanks prepared by the International Association, concerning these classes, and they in turn send them out. These blanks contain this information very largely: The class name, the denomination, the class motto, and names of the committees, the number enrolled, whether it is a class for men or women, or a mixed class, the certificate number, the name of the class president and address, the class teacher and address, and also the secretary's name and address. When we get that record we put it down on a card and have it in the regular file system in order by counties, so that regularly we can correspond with the presidents or teachers of those classes to find out how they are getting along, and at the same

time inquire as to any particular phases of work they are doing.

Suppose an organized class has been doing special work, such as conducting an employment agency. We want to know what its methods are, how it works and how they get the names of the men who want the places, and how they are successful in landing the men in the places where there are positions open, and the only way we can get it is to have a complete record of the class, conducting correspondence with those classes. We have a bureau, at the state association, of Exchange. Regularly we send out letters asking, "Have you any new literature? Have you used printer's ink in any way within the last month or so? If so, send us twenty-five or fifty samples, if you can spare them," and when we have a good deal of money on hand we will say, "Send us 100 or 200 and we will pay for them." Every now and then we make up a little package of cards, teachers' helps and so forth, and send them out to the different classes, and you would be surprised to know how grateful they are to get those little packages of literature.

The state associations should help in bringing about results. It might well organize a bureau of promoters. Now, you understand what I mean by that. Pick out here and there men and women who have got the idea and what it will do, and put them in a list of promoters, and when there is a rally up in a certain part of the state, have one of the promoters go up into that county and give them a talk on the adult class movement, and send along literature.

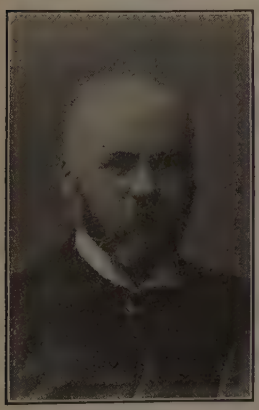
Another plan: Recently we sent out a letter to all organized classes calling attention to the fact that the next quarterly temperance lesson would come along on a Sunday next preceding our national holiday. We stated it would be a good time for the devotional committee to arrange for a good citizenship meeting, and make the subject of that meeting temperance, and if

there is more than one class in the community, federate those classes, or have a mass meeting and procure the best speaker you can, and it would be a good thing, we suggested, to start a pledge signing at that meeting. I was surprised to get replies immediately from these classes all over the state saying, "We thank you for the suggestion. Plans are already being made for the meeting that you have suggested." So that the state association has many ways of bringing the idea of organization into all adult classes throughout the land.

Adult Schools in England.

FREDERIC TAYLOR, LONDON, ENGLAND, MEMBER NATIONAL COUNCIL, ADULT SCHOOL ASSOCIATION.

MR. CHAIRMAN, and Christian Friends: My first word will necessarily be one of thankfulness to you for the way in which you have received the mention of the home-land, and for the warm reception which you have been giving to the representatives from the home-land.



Mr. Taylor.

This is my first visit to America, and it would scarcely be other than presumptuous on my part to even suggest to you as to how your work should be done. I shall try to tell you about "Adult School Work" in England.

We have in England about one hundred thousand men and women who belong to these Adult Schools. We have over a thousand schools with over one hundred thousand men and women in

them. The schools for men gather usually on Sunday morning at perhaps nine o'clock. In the city of Birmingham there are about nine thousand men who go to school every Sunday morning at half past seven. This indicates the power of this movement. The women's schools are held usually on Sunday afternoon or sometimes on a week-night, and the usual age at which we admit members is eighteen, but in order to try and bridge over the gap which so often exists between the Sunday-school and the adult school we have junior classes, the members of which share in the privileges of the school where they become members, from fourteen to eighteen.

The adult school movement began in England about sixty years ago through the efforts of a Quaker philanthropist named Joseph Sturge. In the early days it was largely in the hands of the Society of Friends, but in recent years other bodies have taken up the movement. It originated in this way: Joseph Sturge saw in Birmingham at the street corners numbers of young men who were not being reached by religious organizations, and the adult school was founded in order to gather these in, if possible. By the last religious census in London it was found that three out of every four people in London were not under distinct religious influence. Now, that is a terrible fact which we have to face. We have this large mass of people who are not being reached by ordinary church work, and the problem for us, and perhaps for you, is, how are we going to reach them? Amongst these people there is, pretty generally, I fear, a very large suspicion of the church and of parsons. There is also a very clear feeling that the church as a whole does not touch the problems which are the pressing problems in the lives of the workers. In our country our men and women are people who want to ask questions. They do not just want to come to a place and be talked to. We have people, too, who feel

that they want to do something for somebody else, and they have not yet found their right place of service. And yet I believe you will find among these people a clear respect for Jesus Christ, though they are alienated from organized Christianity, and our business is to know how to get hold of them. The adult school is attempting to do this.

You will understand readily, I think, therefore, that this movement must be interdenominational, that these men who do not want churches are not going to be caught or attracted by methods which they hold are just another dodge to get them into the church. So the adult school is interdenominational though held upon church premises and though as a matter of fact many of those who join the school come into the churches, but its basis and aim are interdenominational.

I need hardly say, too, that it is, directly speaking, a laymen's movement. It is, also, one which tries to recognize that man aside from having a spirit is a social being; that he has a body which is closely allied to his soul; that he has a mind which should be cultivated, and that these parts of his nature, as well as the spiritual, need to be attended to; and therefore we have in connection with our adult schools all sorts of things—clubs, savings banks, football, cricket—anything of this kind which will bring the men together and by means of which we may try to reach them. In the city of Birmingham recently a number of public houses have lost their licenses because the number of the houses has been considered to be in excess of requirements. The adult classes have stepped in and hired a number of these houses, and these reformed public houses are kept open every night in the week as social clubs, and in many places the old customers come and are brought under the spirit of the adult class and are gradually won unto the better life.

Our schools, too, are democratic in this, that the mem-

bers have the charge of the school and decide the business of the school, and in the conduct of the lessons the members share very largely. When the school meets on Sunday morning we open, of course, with a hymn and prayer, and then we may have a talk about something. The talk may be about vines or plants or some social topic. Then after that comes the Bible lesson, which is the central part of the school, and without which we should not call it an adult school at all, and in this the members share, and the aim is to practically teach the lesson so as to get something that will help us for the week before us. Many of the men who come to the school have what perhaps you would call strange ideas about the Bible, but we encourage the men to say anything they have to say as long as they are real seekers after truth. We discuss the Bible frankly and yet reverently, hoping to be able to point them to the true meaning which lies sometimes behind the words they are reading, and which may not always be easily seen. Some of these men, if you ask them about religion, say at once: "We do not want religion chucked down our throats." So we have to trust very much to the brotherly spirit of kindly consideration one for another. We try to help these men understand that Christianity is very real and practical.

A little while ago I was in a town devoted to the manufacture of boots, and there we had an adult school. In front of me at our Sunday meeting was a man who listened very intently. I was rather struck with the man, and I said to one of our officers, "Who is that man?" He said: "I want to tell you about that man. Three months ago that man was one of the lowest characters in this town; he was a man who was ordinarily a good husband and father, but he began to drink, and things had got to such a pass that his wife was feeling that she must leave him, but one day she heard about this adult school and how it existed to try to help men

of that sort, and she went to two of the men of the adult school and asked them to get her man. On Saturday afternoon those two men went over to call on this man. They talked to him about the adult school, and he said: 'Oh, yes, I will come tomorrow morning.' So on Sunday morning about a quarter to nine they went around to his house. Was he up? Oh, yes, trust the wife for that! She knew how much depended upon whether or not he was up. She had made the coffee and he got down to breakfast, and so when the men called he said: 'I am not ready to go. I know I promised to go, but I am not quite ready, and if you wait for me you will be late.' He had not got on his boots yet. His wife went to the cupboard and got his boots, and one man put on one, and the other man put on the other, and they got him up to the school before nine o'clock. Within three months that man's home was a changed home. The little children, instead of running away from him when he came home, ran out to meet him, and the wife does not want to go away. If the adult school has done nothing more in that town than to reach that man, I am sure you feel it has been worth while."

Here is another type of the work. We have one man in the adult school in England today who has perhaps reached more men than any other. A few years ago he was a respectable member of a respectable church. However, he was not a happy man because he had not found out how to help other people. One Saturday night an old man, a neighbor of his, came in and asked him whether he would go with him to the adult school on the morrow. My friend laughed at the old man. "The idea of going to school at my age; what do you mean?" The old man came Saturday after Saturday, until my friend thought that the only way to get rid of him was to go with him, and so he went one Sunday morning to the adult school, and as soon as ever he got inside he said: "Now, you know, I saw at once the thing I could

do there; the old man sat down by himself, and tried to spell through a verse in the Bible, so I sat down beside him and helped him." So the adult school found work for that man and he is one of our foremost men in the movement today. Here are two types, the man who has not found his work, whom the adult school has helped to find work, and the man who is down and unreached, but who was reached by the love and sympathy of some adult school men.

May I point out the point of contact between the adult school movement and the Sunday-school? In our country we are losing many of the younger men and women in the Sunday-school when they, as they think, get too old for it. We can bring these into our junior department, and we find that it suits very much better the young man's idea of his own importance to be a member of the junior department of the adult school than to be a member of the senior class in a children's school, and though the young man's estimate of himself may not be absolutely correct, I think we are wise to meet it, so far as we can. Just try to bring home what I have been saying. We must try to reach these men and women upon the lines of their own interest, of what they want, not necessarily what we want for them. If I were a fisherman, I would try to bait my hook with the bait which the fish will rise to, to try to find out, in short, what the fish want; and it seems to me in fishing for men we must try the same plan; we must try to find out what the men want and meet them along the lines of their own interest. Also, we must try to find them something to do, some way in which they can help somebody else into a better life. We must try to meet their doubts and difficulties frankly and sympathetically, even though we do not agree with their point of view at all. We must also let them see that Christians care for the conditions under which they live; and we will try to bring Christianity to bear upon the social and economic

injustices of the times. These are, I believe, some of the lines upon which the churches must proceed if they are to win for Christ these other sheep who should be within the one fold.

An Appeal to Young Manhood for Christian Service.

Hon. George H. Utter, Westerly, R. I., Ex-Governor of Rhode Island.

There are three great facts in human experience that Christian workers sometimes forget. The first of these great facts is, there comes to every man a time when among his friends he is measured by the same measure, and that is when he lies in his coffin. The one question that all men then ask is: "What has he done for somebody else?" If he leaves millions, but has wrung them from the life blood of people, we mark him down as one who is not the friend of Jesus Christ. If he has left nothing but a goodly heritage of a well rounded character, we forget his lack of millions and know that the angels of God have sung a welcome unto him as he entered the pearly gates.

Mr. Utter.

The second great fact is that things are done not by men in the mass but by men as individuals. When Jesus Christ came He appealed to a man here and to a man there and to a man yonder to become His follower, and because these individuals became His followers they became the beginning of the church of God of which you today are the representatives.

And the third great fact is that God loves the common people. The immortal Lincoln once said that the proof of this lies in the fact that He has made so many of them. It is the average man who makes the epochs in the world's history. If we forget it, Jesus Christ remembered it. No man can read the Scriptures without being struck by the fact that the Master chose His men and chose them knowingly. He called Andrew, a quiet, thrifty, business-like man, and at the same time He chose that impetuous, hot-headed and quick-spoken fellow that we know as Peter.

How do we find Christ in His life? He was glad to have the friendship of the rich Zaccheus. He was proud to hand down to all time the story of the widow's mite. He did not shrink from the honor that came to Him when His feet were washed by that diffident woman, and He was not afraid to sleep in the new hewn tomb that came from the wealthy Joseph of Arimathea. He found His leaders not among any one class, but among men imbued by one thought and desire of service. You people remember that many a soul was saved in the great city of New York by a humble man named Hadley; and yet this country has been stirred by the words of that able man D. L. Moody. We forget, but Christ knew, that it is not only the man in humble life who leads the world toward Christ Himself, but it is also the man who stands at the forefront in willingness and ability to serve. There is in my home town a man whose ears are closed to the noises of this earth, and yet he never speaks in our prayer meeting but what he thrills me with the wonderful wisdom he has accumulated out of God's Word, and yet the same words thrilled other people when they were spoken by that matchless English statesman, William E. Gladstone.

Here is an audience made up largely of those who are teachers of Bible classes. Let me tell you this: the only teaching that lasts is that which has, as its ultimate aim,

enthusiasm and devotion. It must be an inspiration that comes from the teacher, that does not adhere to geography or mathematics or history, but is the personality of a man going out through himself into other men. If it were not so it would never have been written that Mark Hopkins on one end of a log and a boy on the other end made a college. What a man must seek to have in his teaching is inspiration. And that is what Christ did.

I want to talk to you about some things that the service of God means. If any man thinks of serving God simply that he may escape punishment, I would not tell him nay, but I am sorry for him. The highest ideal of any that Jesus Christ came to us for was to become a servant. And it is because a man can be of service to his fellow man that I appeal to men as individuals to become the followers of the humble Nazarene.

Here we are as citizens of great governments, all striving to find some solution of great problems. One of the serious problems that faces us as American people is within ourselves, and it is the clashing between men of means and men of no means. We speak of the Socialist on the corner and laugh at him, but the fact is that he has found something that is wrong, and he has something for you and me to settle. And how? "Do unto others as ye would that others should do unto you." That is why I call upon you as citizens of this continent to become the followers of Jesus Christ.

Another thing lies before us. We have come to the time when because of our great prosperity we are forgetful of what character means, and are substituting for the word "character" the word "culture." Character is something which is not made in a day. Character comes from the old Greek word meaning "to engrave"; it is formed slowly and perpetually, and it is never completed until a man lays down before God Almighty that which he has carved out through the

opportunities which He has given him in this world. But how is it to be done? "Do unto others as ye would that others should do unto you."

There is another thing. We are faced by a serious condition in our business relations. We have set up as the end of life not an honorable name but the measure of dollars. It is for the Christian people, the people in the circles from which you come, to put their stamp of disapproval upon that, and to put the accent where Christ put it when He said, "Do unto others as ye would that others should do unto you."

And who is the leader? Men may have a cause but it takes a leader to put life into the cause. Who is the leader? He is Christ Jesus. Who was Christ Jesus? There is one thing I notice, and that is that while men may differ greatly in doctrine, men do not differ about the life and work of Jesus Christ. Wars have been waged because men could not alike interpret His teachings. A peace has only come when men have accepted Him and His character. I call your attention to four things in the character of Jesus Christ that appeal to me as a man, and which I think should appeal to every man.

Did you ever think that Jesus Christ must have been an intense lover of His home? He was a man Who had not a place to lay His head, and yet from the beginning to the end of His career never forgot to speak of the great Godhead as Father. It is the highest tribute to the man Joseph that his Son left to us the idea of fatherhood, as a comparison with the Fatherhood of God. Now, to be honest with yourselves, fathers, could you unbosom to that little bunch of boys your private life? Are you living in a way that makes you confident that when that boy reaches maturity he will say: "The Father of all men is like my father"? If you cannot, down on your knees in sackcloth and ashes, and ask God to forgive you for the sake of that boy, and then promise Him that hereafter that boy shall never have

occasion to blush at the mention of the name of his father. Did you ever think of what a woman the mother of Jesus must have been? I wish they had told us more about the life of Christ; from the time He was thirteen years old we know nothing until He was thirty, save two things, that He went down to His home and was obedient to His father and mother, and grew in honor with God and man. The first great miracle that He performed and His last thought as He hung upon the cross was for that same mother. We, who have taken unto ourselves the name of Jesus Christ, owe it to our homes to make them the ideal of a little heaven. We ought to do it because it is the call that Jesus Christ Who was without a home makes to us.

There is another characteristic of Jesus Christ to which I wish to allude, and that is His chivalry. Wherever the cross of Jesus Christ has gone, there the condition of woman has been wonderfully improved. Tell me, if you can, of an incident in all history like that when Jesus Christ stood between the wretched woman, caught in her sin, and that angry, howling mob, and declared unto them that the one without sin should be the first to cast a stone. That was chivalry, and it was the chivalry, not of a weakling, but of a great, strong, manly man, and had it been seen today on the streets of any city, the people would rise up and say: "There is a chivalrous man whom we are ready and willing to follow."

Another thing about Jesus Christ was His loyalty. We need loyalty in this country. Christ was loyal to His church. Sabbath after Sabbath He attended the synagogue. He had gone up to Jerusalem in the fulfilment of His promise, as a Jew, when He went to His sacrifice. He was loyal to the civil government. Brought up a Jew and trained to believe that the Roman yoke was not to be borne, yet when they undertook to catch Him you remember that he asked for a penny,

and they put it into His hand, and He said, "Whose is this image and superscription?" And they said, "Caesar's." Then said the Master, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." A man has a duty unto God Almighty and he has a duty unto the government that guarantees our liberties to us. Men sometimes hear some one speak slightingly of this flag and the government for which it stands. Turn upon him! Turn upon him! and tell him that the very liberty which permits him to speak thus is a liberty guaranteed by the Red, White and Blue that floats over this united country.

There was another thing about Jesus Christ, and that was His divine self-confidence. We are sometimes warned against taking ourselves too seriously. It may be that men can take themselves too seriously, but I doubt it. That man who undertakes to go through life regardless of the fact that he himself is an important part of it, misses the greatest work that Jesus Christ has for him to do. Where is there a story or an incident in all history like that when Jesus Christ, the man, was approaching the day of His crucifixion, and on His knees He bowed before His father and said, "Can this cup pass from me?" And when the assurance came to His heart that it could not pass from Him, I can see Him with my mind's eye squaring up His shoulders, looking up towards the God who had sent him, and saying, "If it is Thy will I will drink it to the bottom dregs."

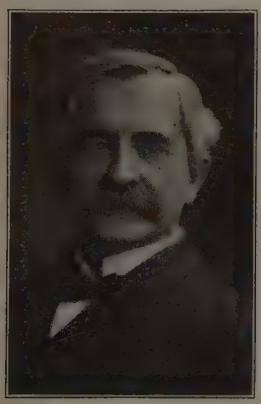
We are told in the Old Testament that a man who was gifted with great gifts beheld God Almighty in a vision, and he heard from the voice of the Almighty that the world needed somebody to tell it the story of salvation. And he said to himself, "Would that I might go! but I am not the man." And then the seraphim came and took from the altar a live coal and put it upon his lips, and then the old prophet said, "Here am I, send

me." My fellow-workers in the army and in the vineyard of Jesus Christ, may the call come to you that came to Isaiah of old; may your lips and your hearts be warmed with the coal from off the altar, and when it is asked, "Who will go?" may every one of you say, "Here am I, send me."

Bible Study for Men.

Rev. A. C. Dixon, D.D., Pastor Chicago Avenue Church (Founded by D. L. Moody), Chicago, Ill.

The Bible, like the sun, can be seen best in its own light. In John 5:37 and in Second Timothy 3:16-17 we read these words: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "For all Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works." In these words we have four things, a Biblical definition of the Bible, a Biblical use of the Bible, a Biblical method of Bible study, and a Biblical motive to study, especially for men.



Dr. Dixon.

A Biblical definition, first synthetic and then analytic. "Search the Scriptures," for every Scripture is God-breathed; and when He used that phrase, "The Scriptures," every Jew to whom Jesus spoke knew what He meant—the Old Testament writings from Genesis

through to Malachi, substantially as we have them today.

"Search the Scriptures," men, for "every Scripture is God-breathed," not only breathed forth from God, but has in it the breath of God. "Holy men of old spake as they were moved by the Holy Spirit." In the Scriptures is the breath of God, and when you teach God's Word you are teaching the very life of God. "The Word of God is quick, living and powerful." When you undertake to bury the Bible you have a big job, for it will come out by the resurrection-life that is in it; and when you undertake to cut up the Bible you are cutting up a living organism that has in it the very life of God Himself. There is a great difference between a corpse and a man. I tell you that this old Book has been laid out many a time on the dissecting table, but there is the life of God that takes hold and uses the scalpel on the fellow that is trying to cut It up, and he gets cut up. "The Word of God is living and powerful and sharper than a two-edged sword." When you teach God's Word you are giving the Holy Spirit the sword with which He goes down to the very joint and marrow. A man was going down a street in Chicago, and came to a taxidermist's shop, and he stopped long enough to criticize some things. In the window was an owl, and he said, "That owl is not stuffed right; its head is not on right, the body is not poised right, the feathers are not fixed right, and if I could not stuff an owl better than that I would go out of the taxidermist business." And when he got through his criticism the owl turned around and winked at him. Then he walked down the street feeling that he was the biggest fool in Chicago, for he had criticized a live owl. When that owl showed life it was beyond his criticism or that of anybody else. I tell you, brother, you are dealing with life; the Word of God lives.

Notice again, a Biblical use of the Bible: "And is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Doctrine, teaching! The Bible is profitable for teaching, high teaching from the throne of heaven, and I want you people to accept the Word as the message of God.

"It is profitable for teaching," and the business of the Bible school is to teach God's Word. It is profitable for reproof, not only to prove by it but for reproof. You build your wall of creed out of its truth, and then drop the Book down as a plumb-line to see whether it is straight; you weave your cloth of creed out of its teaching, and then you use it as a yardstick to see whether your cloth is of sufficient length. "Reproof." And then the Book corrects; "it is profitable for teaching, for reproof and correction," and in the word "correction" is the thought of putting things to rights. You can drop your plumb-line down beside your wall and see that it is crooked, but your plumb-line cannot make it straight; and you can measure your cloth and see that it is too short, but your yardstick cannot lengthen it; but you can build your wall out of the Book and weave your cloth out of the Book, and then you have the power by which you can straighten the wall and lengthen the cloth. For instruction in righteousness." Other books tell you about music and poetry and philosophy, and even religion, but this is the Book that tells you how to get right with God and how to get right with your fellows, and how to stay right with both.

We must say a word about the motive. I decided once to preach a sermon, a long series, covering a year, on the text, "God is love." My first thought was to unfold the love of God in the book of Genesis as my first sermon, and then to go into Exodus and unfold it there as my second sermon. One Sunday afternoon I read the book of Genesis through at a sitting, and the love of God

is not there. I read through Exodus and I did not find it there. It is not in Leviticus and it is not in Numbers. You will find justice and holiness and retribution. And there is no declaration of it when you come to Deuteronomy. It is not in the book of Job, and it is not in the book of Daniel; it occurs but once in Proverbs and only twice in the twelve minor prophets. Only thirty-seven times in the Old Testament Scriptures could I find it hinted that God loved man, good or bad. You can find loving-kindness and mercy and kindred themes. I read Matthew through and did not find it mentioned in Matthew. I was startled. I read Mark through, and I did not find it; I read Luke through, and I found it but incidentally mentioned. I started into the Gospel of John, and the first declaration that God ever loved anybody, except the incidental reference in Luke, is John 3:16, "God so loved the world!"—a sunburst at midnight, and overwhelmed by the revelation, I fell before God with my heart melted with His love.

"That the man of God may be complete, thoroughly furnished," ready for work. "Search the Scriptures, for in them ye think!" All the big thinking of your soul, your mind and heart, is in the Scriptures; in them you think about God, eternity, omniscience, omnipotence and infinitude, and your education is neglected and incomplete until you think after God in the mighty thoughts of His Word.

A friend of mine said, "My father hung a picture in the dining-room when I was a boy. It was a beautiful landscape, with running streams, birds, trees, men and women. As I looked at it everything in the picture turned into a face, and that face was the face of Jesus Christ." Men of God, you turn to the Book of God and you see running streams of beauty, entrancing landscapes, rivers of strength, forests of power, and as you gaze everything in every chapter turns into the face of Jesus.

EDUCATION DEPARTMENT.

W. C. PEARCE, Superintendent.

Committee, 1905-1908.

H. M. Hamill, Chairman.....Nashville, Tenn.
George R. Merrill.....Minneapolis, Minn.
Frank Woodbury.....Halifax, N. S.
C. Humble.....Parkersburg, W. Va.
D. L. Rader.....Portland, Ore.
Pres. W. O. Thompson, D.D.....Columbus, Ohio
Pres. E. Y. Mullins, D.D.....Louisville, Ky.
Prof. M. G. Brumbaugh, Ph.D.....Philadelphia, Pa.
Rev. E. M. Fergusson.....Newark, N. J.

Committee, 1908-1911.

H. M. Hamill, Chairman.....Nashville, Tenn.
Martin G. Brumbaugh, Vice Chairman.....Philadelphia, Pa.
Geo. R. Merrill, Secretary.....Minneapolis, Minn.
Dr. Frank Woodbury.....Halifax, N. S.
Dr. C. Humble.....Parkersburg, W. Va.
Pres. W. O. Thompson, D.D.....Columbus, Ohio
Pres. E. Y. Mullins, D.D.....Louisville, Ky.
Rev. E. M. Fergusson.....Newark, N. J.
Dr. F. B. Moorehead.....Chicago, Ill.
Prof. I. B. Burgess.....Cambridge, Mass.

In coming years, the fruitage of the International Sunday-School Association Convention, just held at Louisville, Ky., will surprise us by being far beyond our most sanguine expectations.—*J. F. Hardin, Eldora, Iowa.*

Seeing representatives of all the denominations at the convention working together in the spirit of brotherly love, I believe the time will soon come when the whole world shall acknowledge the Fatherhood of God and the brotherhood of man.—*Chas. W. Dorsey, Baltimore, Md.*

It was the greatest religious meeting that I have ever attended; great, because it greatly magnified the Christ and the work of winning men to Him.—*M. W. Miller, Tacoma, Wash.*

Report of Teacher-Training.

W. C. Pearce, Superintendent.

It is with a heart full of gratitude that this report of our Teacher Training work is made. The work of the triennium has been heavy, and the duties exacting, but the gracious, loving care of the Heavenly Father and the many evidences of His blessing upon the work have brightened the way and lightened the load. The rapid progress of the work has necessitated many changes in our plans and methods. Some of these have brought added burdens to the association officers, but they have always been patient and were ever ready to make any sacrifice in the interest of the cause. All has not been accomplished that should have been done, but substantial and large progress has been made and we should be encouraged to go forward.

Mr. Pearce.

Conferences.

During the triennium three Teacher Training Conferences have been held under the auspices of the Committee on Education. To these conferences all denominational and association leaders were invited.

Winona Lake.—The first was held at Winona Lake, Indiana, August 14, 1906. The attendance included the official representatives of six denominations and eight associations. The appreciation of the conference was shown in a resolution, unanimously adopted, requesting the Committee on Education to arrange for a similar conference to be held during the year 1907.

LAKE GENEVA.—In accordance with the action taken at Winona Lake, the second Teacher Training Conference was held at Lake Geneva, Wisconsin, August 26-28, 1907. Because the Committee on Education was obliged to postpone its meeting, which had been planned in connection with the conference, the attendance was not so large. Those who were present expressed their appreciation of the value of such a conference by unanimously adopting a resolution expressing as their "deliberate conviction that such conferences held in the different parts of the continent would greatly contribute to both the extension and efficiency of teacher training throughout the whole International field."

PHILADELPHIA.—Owing to the rapid development of Teacher Training during the last half of 1907, certain conditions arose which called for an early conference of association and denominational leaders. Accordingly, such a conference was held in Philadelphia, January 7-8, 1908. Among those present were representatives from ten different associations, five members of the Committee on Education, five officers of the International Sunday-School Association, three general secretaries, eighteen denominational leaders representing the following denominations: Baptist, Baptist South, Christian, Congregational, Free Methodist, Methodist Episcopal, Presbyterian, Presbyterian South, Presbyterian in Canada, Society of Friends, and the United Brethren.

One of the important results of the conference was the adoption of a resolution requesting the Committee on Education to hold a similar conference, annually, and definitely requesting that the conference for 1908 should be held as early in September as possible. It was further requested that the personnel of such conferences should consist of the members of the Committee on Education, and one or more representatives from each of the following: State and Provincial Associations, Denominational

Bodies, the Editorial Association. This action, heartily and unanimously taken, is a strong expression as to the value of such conferences. It is also an evidence of the spirit of coöperation which is so prevalent throughout the International field. Such conferences held annually will bring to the Teacher Training movement a unity and strength that could not otherwise be realized.

Standards for Courses of Study.

For many years the importance of standardizing Teacher Training work has been recognized by many of the leaders. The adoption of universal requirements as to subjects to be included in Teacher Training Courses, amount of work to be required, plans for enrollment, examination and graduation, was thought to be important that the work of the entire field might be strengthened. This matter was considered at the first meeting of the Committee on Education held at Louisville, Kentucky, December 16 and 17, 1903. At that time it was found that several associations had been conducting organized Teacher Training work for a number of years. It was also found that the courses of study, while varying greatly one from another, were substantially of an elementary character. The committee approved the courses of study and plans of work of these associations, and decided to confer the International Elementary Diploma on their future graduates wherever desired.

It was further determined to establish standards for two courses of study, one to be known as "Elementary" and the other as "Advanced." After these standards were erected, two International Diplomas were prepared and issued.

Because of the growing use of the word "Elementary" in connection with the younger grades of the Sunday-school, the name of the simpler course of study was changed from "Elementary Course" to "First Course."

This change in nomenclature was voted at the meeting of the committee held at Winona Lake, in 1906.

SPECIALIZATION.—Studies of a special character may be taken by teachers of the elementary grades on either the First Standard or Advanced Standard Courses. Upon the completion of this special work the seal of the Elementary Department is attached to the International Diploma. As this work is under the direct supervision of Mrs. J. W. Barnes, our Elementary Superintendent, she will report the work done in this department during the triennium.

At the Philadelphia Conference the entire subject of standardization of courses and nomenclature was fully discussed and the following action was taken:

1. It was unanimously voted as the sense of the conference that the standardization of Teacher Training work is desirable.

2. It is the sense of this conference in defining the *minimum* requirements for the Standardized Course for Teacher Training that such minimum should include: (a) Fifty (50) lesson periods, of which at least twenty (20) should be devoted to the study of the Bible, and at least seven (7) each to the study of the *Pupil,* the *Teacher,* and the *Sunday-school.* (b) That two years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than one year. (c) That there should be an advance course, including not less than one hundred (100) lesson periods, with a *minimum* of forty (40) lesson periods devoted to the study of the Bible, and of not less than ten (10) each to the study of the *Pupil,* the *Teacher,* the *Sunday-school, Church History, Missions or kindred themes.* (d) That three years' time should be devoted to this course, and in no case should a diploma be granted for its completion in less than two years.

3. It was unanimously voted that it is the sense of this conference that the Committee on Education call a

conference on Teacher Training as early as possible in September, 1908; and that such conference consist of the Committee on Education, and one or more representatives from the following: (a) State Sunday-School Associations; (b) denominational bodies; (c) the Editorial Association.

4. In the matter of names for the standard courses it was unanimously voted as the sense of the conference that the approved form be: "First Standard Teacher Training Course;" "Advanced Standard Teacher Training Course."

5. In the matter of relating to each other varied methods and plans of recognition, graduation, etc., the sense of the conference was expressed in the following unanimous votes: (a) Favoring written examinations. (b) That the International Sunday-School Association should register teacher training classes with the proper denominations, and that there should be the freest possible interchange of registration between the association and the denominations. (c) We declare it to be the responsibility of each denomination to promote to the utmost the training of teachers for the Sunday-school; and that it is vital to the uplift of this work that the denominations have the cordial coöperation and support of the International Sunday-school Association.

The principal changes provided for by the Philadelphia Conference are as follows:

1. The change of names of courses from "First" and "Advanced" to "First Standard" and "Advanced Standard."

2. Addition of pupil study to the requirements for the "First Standard" course.

3. Establishing a time limitation for the graduates of both First and Advanced Standard courses.

4. A definite number of lessons was named for both First Standard and Advanced Standard courses, and a minimum of lessons for each section of each course.

5. Provision was made for an interchange of enrollment between associations and denominations.

This action has been heartily welcomed by all who are interested in Teacher Training. The most cordial expressions of approval have been received from the authors and publishers of Teacher Training text-books. The various courses of study are being revised according to the new standards and the plans of denominational and interdenominational coöperation are being worked out as rapidly as possible.

This promises to bring to the Teacher Training movement a unity that is strength, without enforcing a uniformity of text-books. Already the impulse of this conference is felt in the larger results being accomplished in every part of the field.

At this conference the Methodist Episcopal Church announced through its representative, Rev. R. R. Doherty, D.D., its intention to unite with the International Association in a joint issuance of diplomas to its graduates.

The International Reading Circle.

During the present triennium the International Reading Circle work has been adopted and introduced. This is a plan for enlisting Christian workers of the continent in a systematic reading of the best books on Sunday-school work. The following explains, briefly, this plan:

1. It is a five years' course. Each year's reading is to consist of one book only, unless the book is small, in which case two books may be chosen. It is not intended to limit any one's reading, but rather to guide in the reading of such books as may become the center of the year's study. It is also desired not to ask more than the average Sunday-school worker can and will do.

2. The books of the course are to be selected by the various State and Provincial Associations. As an aid to the associations in making such selections the Committee on Education has prepared a list of approved books, which may be secured from the Teacher Training Super-

intendent, 806 Hartford Building, Chicago. Should an association wish to select books not included in this approved list, its selection should be submitted to the Committee on Education for approval.

3. Only one year's reading is to be announced at a time. This is done to enable the associations to select the newest and best books which may be published from year to year. It will also prevent any reader from reading the entire five years' course in a short period of time. It is desired to cultivate the habit of a thorough, systematic study of a few choice books, rather than the hurried reading of many books.

4. This Reading Course is wholly distinct and separate from any Teacher Training Course offered by any association.

5. All members are expected to enroll with their own State or Provincial Association. At the time of enrollment each member will be furnished with a membership certificate and a reader's annual report blank. There are to be no written examinations, but the report blank requires answers to the four following questions:

(1) When did you begin the year's reading?

(2) When did you complete it?

(3) State approximately the number of hours spent on the year's reading?

(4) What in the year's reading helped you most as a Sunday-school worker?

In answering the fourth question the reader is asked to state the topic, page, or paragraph that has helped him the most. He is urged to use great freedom in answering this question, giving a brief statement of his own impressions of the book or books.

6. An International Reading Circle Certificate, with red seal attached, will be issued to any member making satisfactory report of the first year's reading to his own State or Provincial Association. When the second year's reading is completed and satisfactorily reported the mem-

ber is entitled to a blue seal, for the third year a green seal, for the fourth year a silver seal, and for the fifth or final year, a gold seal.

The launching of this plan of work required the preparation and issuance of one leaflet entitled "Reader's Annual Report Blank," a membership card to be given to all who join a circle, and a certificate to be given to any member who completes one year's reading and makes satisfactory report of same to some State or Provincial Association. A list of approved books was also prepared by the committee as an aid to associations in selecting their reading courses. In selecting this list the committee sought to choose books of a general character rather than those prepared for text-books.

Twenty-six (26) associations have already reported the introduction of this work, and the plan promises much toward stimulating a continuous and systematic reading of the best Sunday-school books. These associations are:

California North.
Colorado.
Delaware.
Georgia.
Illinois.
Kansas.
Kentucky.
Maryland.
Massachusetts.
Minnesota.
Missouri.
New Jersey.
North Carolina.
North Dakota.
Nova Scotia.
Ohio.
Oklahoma.
Oregon.
South Dakota.
Texas.
Utah.
Vermont.
Virginia.
Washington East.
Washington West.
Wyoming.

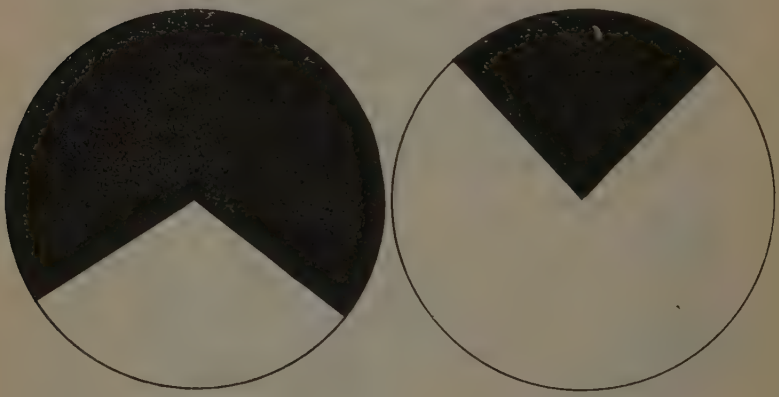
The Status of the Work.

Departmental Organization.—At the time of the appointment of the Committee on Education, in August, 1903, twenty-eight associations were doing organized teacher training work. At the present time sixty-one associations have approved teacher training departments according to the standard of the International Association. This means that they have either especially appointed teacher training superintendents, or teacher train-

ing committees who supervise this department of work. It also means that the courses of study used have been approved by the Committee on Education, that the examinations are conducted in writing without help, and that their graduates are required to make a grade of at least seventy per cent.

Diagrams showing proportion of associations doing organized teacher training work at the time of the *appointment of the Committee on Education in August,* 1903, and at *the end of the present triennium.*

Light Indicates Organization.



The associations having approved departments are:

Alabama.
Arkansas.
Arizona.
California North.
California South.
Colorado.
Connecticut.
Delaware.
District of Columbia.
Florida.
Georgia.
Idaho.
Illinois.
Indiana.
Iowa.
Kansas.
Kentucky.
Louisiana.
Maine.
Maryland.
Massachusetts.
Michigan.
Minnesota.
Mississippi.
Missouri.
Nebraska.
Nevada.
New Hampshire.
New Jersey.
New Mexico.
New York.
North Carolina.
North Dakota.
Ohio.
Oklahoma.
Oregon.

Pennsylvania.
Rhode Island.
South Carolina.
South Dakota.
Tennessee.
Texas.
Utah.
Vermont.
Virginia.
Washington West.
Washington East.
West Virginia.
Wisconsin.
Wyoming.

IN CANADA.

Alberta.
British Columbia.
Manitoba.
New Brunswick & Pr. Ed. Is.
Nova Scotia and Bermuda.
Ontario.
Quebec.
Saskatchewan.

Hawaii.
Mexico.
West Indies.

Twenty-three associations have selected courses of study according to the International standard for the advanced course. They are as follows:

Alabama.
California North.
California South.
Colorado.
Delaware.
Georgia.
Illinois.
Indiana.
Iowa.
Kansas.
Minnesota.
Nebraska.
New York.
Oregon.
Pennsylvania.
Rhode Island.
South Dakota.
Vermont.
West Virginia.
Wisconsin.

IN CANADA.

New Brunswick.
Nova Scotia.
Ontario.

In some of the newer associations where they have been unable to erect teacher training departments the teacher training work is being cared for by nearby associations. As rapidly as the need arises this arrangement is being made so that practically the entire field is covered. Several associations have paid superintendents giving their entire time to the work, others have secretaries employed for part time, but in most cases the teacher training superintendents and their committees are doing the work voluntarily. Many of these are giving whole blocks of their time to the work, and are rendering a most efficient and valuable service to the teacher training cause.

Statistics.

At Denver in 1902—28 associations reported 1,424 teacher training classes; 13,762 students, and 1,402 graduates.

At Toronto in 1905—46 associations reported 2,431 classes; 34,211 students, and 4,157 graduates.

For the past triennium—48 associations report 6,704 classes, 79,086 students and 10,016 graduates.

At Toronto, Mexico had just begun their teacher training work. They now report 250 students. The West Indies work was not begun until 1906. They now report 196 students. On January 1, 1908, the Trinidad and Tobago Association reported 30 graduates.

Eleven associations report over 3,000 students each; 6 report between 1,000 and 3,000; 24 report between 100 and 1,000. Fifteen associations report over 100 and 2 over 1,000 graduates each.

Several denominations are doing teacher training work whose requirements are equal to those of the International Association. Those reporting are Baptist South, Methodist Episcopal South, Presbyterian South, and the United Brethren. As the reports were not made by States and Provinces they could not be included in the regular tables nor shown on the maps. Their reports are as follows:

Baptist South	5,000 students	500 graduates
M. E. South	10,000 students	1,200 graduates
Presbyterian South	1,901 students	121 graduates
United Brethren	1,590 students	305 graduates
4 Denominations	28,491 students	2,126 graduates
48 Associations	79,086 students	10,016 graduates
Totals	107,477 students	12,142 graduates

Associations in order of the largest number of teacher training students enrolled during this triennium:

Pennsylvania	14,268	West Virginia	1,820
Ohio	8,563	California South	1,198
New York	5,571	Manitoba	1,163
Kansas	5,000	Oklahoma	1,100
Minnesota	4,200	Michigan	862
Kentucky	4,096	Oregon	820
Indiana	4,000	New Bruns. and P. E. Is.	800
Massachusetts	3,778	Delaware	743
Illinois	3,477	California North	624
Ontario	3,250	Texas	600
Nova Scotia and Bermuda	3,000	New Jersey	461
Nebraska	2,500	Maryland	437
Colorado	2,430	Iowa	375

Rhode Island	373	Tennessee	142
Washington East	360	Washington West	127
Louisiana	350	Arizona	107
North Dakota	328	Hawaii	90
Missouri	322	District of Columbia	89
Arkansas	263	New Hampshire	75
Idaho	250	South Dakota	60
Mexico	250	Virginia	55
West Indies	196	Utah	27
Wyoming	165	South Carolina	15
Vermont	156		
Maine	150	Total	79,086

NONE REPORTED.

Alabama.
Alaska.
Connecticut.
Florida.
Georgia.
Mississippi.
Montana.
Nevada.
New Mexico.
North Carolina.
Philippines.
Porto Rico.
Newfoundland.
Alberta.
British Columbia East.
British Columbia West.
Saskatchewan.
Quebec.
Wisconsin.

Associations in order of the largest number of teacher training graduates during this triennium:

Pennsylvania	3,476	New Jersey	40
Ohio	2,035	New Hampshire	35
Indiana	707	Hawaii	30
Illinois	476	West Indies	30
Kansas	390	Michigan	30
Minnesota	386	Arkansas	29
Kentucky	308	Missouri	28
Rhode Island	256	North Dakota	26
Nebraska	240	California North	25
West Virginia	219	Maine	25
Nova Scotia and Bermuda	215	Oregon	23
Iowa	180	Virginia	18
Delaware	146	Washington West	18
New Bruns. and P. E. Is.	138	Manitoba	17
California South	123	South Dakota	15
Maryland	76	Vermont	6
Ontario	73	New York	5
Washington East	68		
Oklahoma	58	Total	10,016
Colorado	46		

NONE REPORTED.

Alabama.
Alaska.
Arizona.
Connecticut.
District of Columbia.
Florida.
Georgia.
Idaho.
Louisiana.
Massachusetts.
Mississippi.
Montana.
Nevada.
New Mexico.
North Carolina.
South Carolina.
Tennessee.
Texas.
Utah.
Wisconsin.
Wyoming.
Philippines.
Porto Rico.
Mexico.
Newfoundland.
Alberta.
British Columbia East.
British Columbia West.
Quebec.
Saskatchewan.

Associations in order of largest number of students in proportion to the number of Sunday-school teachers and officers reported:

	Per cent.		Per cent.
Nova Scotia	35.0	Louisiana	4.0
Colorado	25.0	Oklahoma	4.0
Mexico	24.0	North Dakota	3.0
Manitoba	20.0	Tennessee	3.0
Minnesota	20.0	District of Columbia	2.0
Kentucky	16.0	Maine	2.0
Delaware	13.0	Massachusetts	2.0
Arizona	12.0	Maryland	2.0
California South	12.0	Michigan	2.0
Kansas	11.0	Utah	2.0
Hawaii	11.0	Vermont	2.0
Wyoming	11.0	New Brunswick	2.0
Pennsylvania	9.0	West Indies	2.0
West Virginia	9.0	Idaho	1.0
Nebraska	8.0	Iowa	1.0
Oregon	8.0	New Hampshire	1.0
Ohio	7.0	New Jersey	1.0
California North	6.0	Texas	1.0
Rhode Island	6.0	Washington West	1.0
Washington East	6.0	Virginia	1.0
Ontario	6.0	Arkansas	.8
Indiana	5.0	South Dakota	.8
New York	5.0	Missouri	.5
Illinois	4.0	South Carolina	.1

NONE REPORTED.

Alabama.	Montana.	Newfoundland.
Alaska.	Nevada.	Alberta.
Connecticut.	New Mexico.	British Columbia East.
Florida.	North Carolina.	British Columbia West.
Georgia.	Wisconsin.	Saskatchewan.
Mississippi.	Philippines.	Quebec.
	Porto Rico.	

Associations in order of largest number of graduates in proportion to enrolled students:

	Per cent.		Per cent.
Rhode Island	69.0	California South	10.0
Iowa	48.0	Nebraska	10.0
New Hampshire	46.0	Minnesota	9.0
Hawaii	33.0	Missouri	9.0
Virginia	32.0	New Jersey	9.0
South Dakota	25.0	Kansas	8.0
Pennsylvania	23.0	North Dakota	8.0
Ohio	23.0	Kentucky	7.0
Washington East	19.0	Nova Scotia	7.0
Delaware	18.0	Oklahoma	5.0
Indiana	17.0	California North	4.0
Maine	17.0	Michigan	4.0
Maryland	17.0	Vermont	4.0
New Bruns. and P. E. Is.	17.0	Colorado	2.0
West Indies	16.0	Oregon	2.0
Washington West	14.0	Ontario	2.0
Illinois	13.0	Manitoba	1.0
West Virginia	12.0	New York	.1
Arkansas	11.0		

NONE REPORTED.

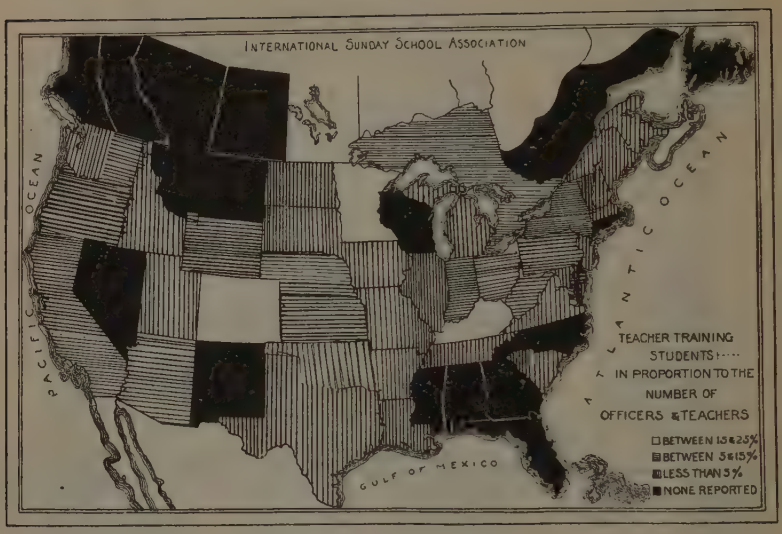
Alabama.	Mississippi.	Wyoming.
Alaska.	Montana.	Philippines.
Arizona.	Nevada.	Porto Rico.
Connecticut.	New Mexico.	Mexico.
District of Columbia.	North Carolina.	Newfoundland.
Florida.	South Carolina.	Alberta.
Georgia.	Tennessee.	British Columbia East.
Idaho.	Texas.	British Columbia West.
Louisiana.	Utah.	Quebec.
Massachusetts.	Wisconsin.	Saskatchewan.

Associations reporting advanced course graduates:

California North	8	Pennsylvania	49
California South	9	Rhode Island	16
Illinois	2	South Dakota	2
Indiana	2	Vermont	1
Kansas	2	Virginia	2
Minnesota	11	New Bruns. and P. E. Is...	4
Nebraska	15	Nova Scotia and Bermuda..	4
New York	1		
Ohio	65	Total	193

This map represents only the teacher training work done under the supervision of State and Provincial Associations. The work of the denominations was not reported by States and Provinces.

Pacific Bible Seminary
4835 East Anaheim Street
Long Beach 4, Calif.


INTERNATIONAL SUNDAY SCHOOL ASSOCIATION
PACIFIC OCEAN
ATLANTIC OCEAN
GULF OF MEXICO
TEACHER TRAINING STUDENTS IN PROPORTION TO THE NUMBER OF OFFICERS & TEACHERS
BETWEEN 15 & 25%
BETWEEN 5 & 15%
LESS THAN 5%
NONE REPORTED

This map represents only the teacher training work done under the supervision of State and Provincial Associations. The work of the denominations was not reported by States and Provinces.

Literature.

During the triennium 54,963 pieces of teacher training literature have been issued and distributed. These consist of Leaflets numbers 1, 2 and 3; Class and Individual Students Enrollment Blanks; Sets of Filing Cards for the use of Associations; International Reading Circle Membership Cards and Certificates; and two Diplomas, one for the graduates of the First Standard Course, and the other for the graduates of the Advanced Standard Course. These helps are issued for the use of the associations and have been distributed by them. A few denominations have used some of these leaflets, putting their own imprint on the first page. Forty-nine (49) asso-

ciations have been helped in this way. This does not represent either the full amount of teacher training literature used, or the extent to which our literature has been helpful. Some of our leaflets have been printed in Sunday-school publications and many associations have issued literature of their own, using such parts of ours as were suited to the local needs and conditions.

An Appreciation.

This report would be incomplete without a word of appreciation. Mr. W. N. Hartshorn, chairman of our Executive Committee; Mr. Marion Lawrance, our general secretary; Mrs. J. W. Barnes, our elementary superintendent; Mrs. Mary Foster Bryner, Rev. W. C. Merritt, Rev. Aquila Lucas, our field workers, and the entire Executive Committee, one and all of these have been untiring and hearty in their support of the teacher training work. We wish specially to mention the work of our Committee on Education. This committee is composed of the following men:

Rev. H. M. Hamill, D. D., Chairman, Nashville, Tenn.

Rev. George R. Merrill, D.D., Secretary, Minneapolis, Minn.

Dr. Frank Woodbury, Halifax, Nova Scotia.

Rev. C. Humble, M. D., Parkersburg, W. Va.

Rev. D. L. Rader, D. D., Portland, Ore.

President W. O. Thompson, D. D., Columbus, O.

President E. Y. Mullins, D. D., Louisville, Ky.

Prof. M. G. Brumbaugh, Ph. D., LL. D., Philadelphia, Pa.

Rev. E. M. Fergusson, Newark, N. J.

The work of examining courses of study, erecting standards, reviewing text books, and preparing literature has made many exacting demands upon their time. When we remember how valuable is the time, and how rare the ability of these men, we can more easily recognize the

value of the contribution which they have so willingly made toward the training of Sunday-school teachers of the entire field. In the name of the great host of Sunday-school workers we wish to record, here and now, our heartfelt appreciation and sincere gratitude for what they have been permitted to do.

From this brief review of the work it will be seen that while the triennium has presented its difficulties it has also brought its victories. More and more our church leaders recognize that teacher training is the Sunday-school's greatest problem. Never were they so united in the determination to find its solution. Upon the results of their labors in this direction depends the largest success of all Sunday-school work. Encouraged by the achievements of the past, and conscious of the needs of the present, we should face the future with high hope and strong resolve. "Looking unto Jesus," the Master Teacher, for guidance, wisdom and strength, let us contine our efforts until "the open Bible has been carried by the hand of a *living competent teacher* to every man, woman and child in the world."

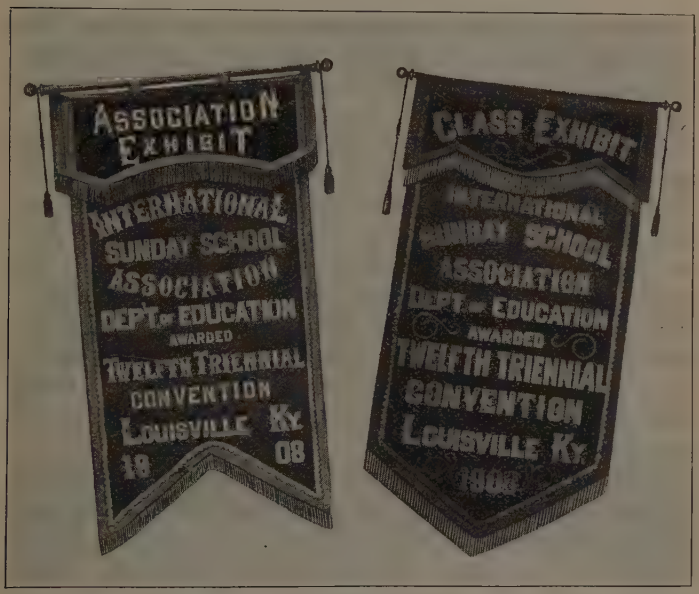
Convention Impressions.

The masterful diplomacy of its leaders in preparatory conference's disarming possible criticism on the Graded Lessons.—*W. J. Lane, Fargo, N.D.*

The great convention motto "Would see Jesus," with its deep and rich meaning, and the address of Dr. Truett on those words, was, to me, one of the greatest inspirations of the Louisville Convention. May such a message, under God's blessing, be the means of revealing to many the way of truth and life.—*Rev. E. M. Sein, Pueblo, Mexico.*

Report of the Committee of Award on the Teacher-Training Exhibit.

Your Committee has diligently examined all the material placed on exhibition at this convention in the "Teacher-Training Exhibit," and, while greatly impressed with the excellence of all the matter shown, is of opinion that the banners should be awarded as follows:



1. Association making the best exhibit, the State of Minnesota, Miss Louise A. Emery, state superintendent of Teacher-Training.

2. Class making the best exhibit, the Teacher-Training Class of Hamilton county, Ohio, Mr. Herbert Moninger, teacher.

Respectfully submitted,

E. Morris Fergusson, Chairman.
Wm. Megginson, Proxy for
Dr. A. L. Phillips.
B. H. Dement.

The Pupil.

Mrs. M. S. Lamoreaux, Chicago.

This subject is so large that it is necessary to select some one phase of the work to bring to you, and I could think of nothing that would offer a larger vision, and, I hope, greater inspiration than "Open doors in the life of the pupil." God's message comes to every teacher, "Behold, I have set before thee an open door, and no man can shut it." But each life itself, after a while, closes these doors, and it is not possible to go back and reopen them.

For the teacher in the Beginners' Department, the wide open door is found in the feelings of the children. There is no entrance to the life of a little child through reason. There is but scant entrance through any part of the intellect, but the door opens wide through the feeling life. The instruction in the Sunday-school lesson about God gives him little compared to what he receives from the atmosphere of the room, the music, the gentle voice, the appearance of the teacher, the hush, and every one of the influences that enter into a Beginners' Department.

Another door swings open as the child leaves the Beginners' Department for the primary, and that is the door of his imagination. The door of feeling is not closed, but it is not as widely open now as the door of the imagination which the teacher can enter with vivid portrayal of the truth. As the truth is left in the imagination it is lived over and over again, and, true to the law that God has put into his life, the child is impelled to act upon it.

In the Junior Department two wonderful doors swing open in the life. The first comes through the rapidly developing social instinct which is evident in the longing for companionship of others of the same age and

sex. It is not companionship with any desire to sacrifice the one for the other; there is no sense of responsibility—only two lives desiring to come together for the pleasure of comradeship.

The other door that swings wide open in the Junior year is the door of hero worship. As the boy nears the transition period and begins to catch glimpses of what it is to be a man, hero worship begins in his heart, and there is no more widely open door to the very inner part of his life. Are you entering this door? Have you made use of those wonderful missionary hero stories for Juniors, where all the elements that appeal to their hearts are embodied? Take the story of John G. Paton or Neesima or Chalmers, or the story of Luke Bickel, who sailed the inland seas of Japan, or any of the stirring biographies adapted to this age. You remember in Corinthians we are told that as we look we are changed. It is true—whether we look at the Master and are changed into His likeness, or into a human life and are changed into the likeness of its heroism and sacrifice.

As the pupil passes out of the Junior period and comes into the Intermediate period, another door opens in hunger for a friend—some one who understands, who sympathizes, and who will have confidence no matter what may come. There is not only hunger for a human friend, but the door is peculiarly open for the divine Friend to come, if He has not entered before. Please do not understand that this door does not open before the Intermediate age, but with the child entrance is through the emotions. Now the will power hears the word, "If any man will come after me let him deny himself and take up his cross and follow me," and the struggle comes over these two little words—so easy to say, but so difficult to act upon—deny thyself. Surrender

means that the Master enters the inmost chamber of the life.

Another wonderful door opens during the Intermediate period—that of a new interest in other people. This is the time to make missionaries—the time to help our boys and girls decide how they are going to influence other lives. Life decisions for service are made in the middle teen years, just at the time when the call of God is heard for surrender.

The last door time will permit of mentioning opens in the senior and adult classes—the ripe opportunity for enlisting each life in the world-wide movements of the Kingdom. We have been too narrow and circumscribed in our work, looking upon our own little corner and forgetting that the keynote of adulthood ought to be "broad service." That which the soul has taken in during early life, and added to and digested during adolescense, it is now ready to give back when God's call comes—"Lift up thine eyes and look. How much owest thou?"

If the teacher has entered each successively opening door with the Master, the pupil's life has grown richer through the years, his interests and love more Christlike; and now as the door of service is faced and God's call sounds forth, the answer will come, "Here am I, send me."

God give us, as teachers, the vision of open doors and the purpose and wisdom to enter!

The convention chiefly impressed me as being in every way a representative body of men and women *united* in their loyalty to the Word of God, their endeavor to discover the best methods of Christian work, and in a determined purpose to win the world for Christ.—*W. C. Pearce, Chicago, Ill.*

How to Organize a Class.

Dr. Frederick B. Moorehead, Chicago, Ill.

One of the great religious statesmen of this country recently made this statement: "The educational problem of this age, and every other age, is not the founding of the school house but the making of the schoolmaster." What is true of secular education is true of religious education.

I have the profoundest respect for the union teacher training class. It has been the pioneer in the matter of teacher training in this country. I have also a high regard for the training of our present teachers, and the work which is being done for them, but the vital problem in the matter of teacher training is the organization and maintenance of the class in the Sunday-school composed of prospective teachers, and meeting with the regular session of the school.

In the organization of these classes, the first one I would go to would be my pastor. If my pastor was not interested I should labor with him just as long as was necessary to convince him of the necessity for trained teachers.

When the pastor and superintendent have agreed, they should call the officers and teachers together and discuss freely, openly and frankly the whole question of the preparation of those who are to teach the Bible to the people in that church. The organization of a class should not be undertaken without the consent and coöperation of the teachers. These things should be discussed in the presence of the officers and teachers, and it will not take long if a man is in earnest and he has caught the vision himself, to convince his teachers that the school should have a teacher training class. Then I would have them vote—make it a matter of permanent record that the Sunday-school is to organize a teacher training class,

The next step should be the selection of the teacher. That individual should be the best qualified available person in the church. I do not think there is a Sunday-school, at least not many, in this country, where there is not some one person who can properly lead the class. That individual should be selected with a great deal of care, and after a great deal of prayer. The next step would be to call a meeting of the teachers of those classes from which you expect to draw your members, and discuss with them their selection.

After considerable prayer take the individual names suggested by the teachers and discuss them seriatum. "John Jones from Miss Smith's class," for instance, is suggested as the proper young man to enter this class. Now discuss John Jones fully and determine, after prayer, the proper person to enter a teacher training class. Elect only those who by their record, Christian experience, temperament, etc., are qualified to be trained for the high and holy office of teaching.

The thing which is going to tell for the future weal or woe of teacher training in this country will be the character of work which we do with the individual. It is not a question of quantity—not of numbers—but it is a question of the character of the work which is done with the individual member of the class as to whether—when he goes out and comes into contact with the big problems of teaching a class—he will succeed or fail as a teacher. Upon his success or failure depends entirely the future success of teacher training work. The best and most eloquent speech ever made for teacher training is the success of a man or a woman who is a trained teacher. The greatest obstacle to teacher training today is that individual who holds a diploma from the International Sunday-school Association and yet is a failure as a Sunday-school teacher, and all the speeches that you and I can make from now to "doomsday" will not off-

set these failures. I would rather have the individual take no teacher training at all than to have him skim through a teacher training course covering five or six months and then call himself a trained teacher. Intellectual training does not come in the short-cut way, and I am opposed to that class of work which begins in September and closes in April, and turns out trained teachers!

Another vital problem which confronts us is that so few teacher training classes are made up of young men. We must be careful to see to it that we prepare men for the teaching ministry in the church as well as the women. I believe there ought to be in every Sunday-school two teacher training classes—one made up of young men and one of young women. After you have voted upon these individuals and elected them to membership in your teacher training class, the next step is to talk to each one personally and tell him that the church has laid hands upon him and that he is to be trained for the ministry of teaching. I believe that the Bible teacher is set apart and called just as much as the pastor is, and needs as careful training. When we have that type to begin with we can hope for something definite—something worth while.

Then, dignify the work. Make it worth while. Do definite work in the matter of instruction. Don't have a cheap class and do an injustice to the cause all over the country. Announce, publicly, that these young people have been elected to this service after prayerful consideration by the officials of the church, with the consent and sanction of the pastor. The superintendent should see to it that every emphasis is placed upon the work without cheapening it; hold it up occasionally; have the teacher training class on the platform to read the Scripture lesson, some member sing a verse and the school join in the chorus; announce that the teacher training

class will do this or that; call attention to it on every possible occasion without cheapening it. I believe that the class organized and maintained in just this way will contribute to the success of the teacher training work and to the glory of God and the Christian church.

The Class at Work.

G. W. Parks, Teacher Union Training Class, Brooklyn, New York.

1st. The class should be a picked class. The ultimate aim of the teacher-training class is to provide efficient teachers for our Bible schools. To make trained teachers begin with the Primary Department. Let the selection go on from year to year until the best material available is sifted out and set apart for this great work.

2d. Every member of the class, the teacher included, should have a clear conception of the office and work of the Bible school teacher, and should have a deep-seated desire to work to that end. A noted professor of the theory of teaching once said that, estimated on a scale of five, two-fifths of a teacher is personality and an intelligent interest in the subject taught, two-fifths is academic culture and general experience, acquired partly in life and partly in professional service, and one-fifth in special training.

In the light of these statements we would conclude that a very essential basic condition is that the teacher, together with every individual member of the class, should realize that to be co-workers with God in making men and women fit for His Kingdom is the most momentous undertaking that has ever enlisted the abilities of man.

3d. The class should be organized. Not only should there be officers of the class and a record of attendance

kept, but the class should be carefully graded. The method of selection referred to will aid in this problem.

Now, as to the ways and means. The text-books and topics for study should be carefully selected. To get the best work from the class the lessons should be simple and concise and well illustrated by concrete examples. Psychology as a science is a difficult subject, but child study may be made very simple and exceedingly interesting. The principles and methods of teaching may be applied in teaching next Sunday's lesson; thus the class is not only getting valuable information in a difficult subject, but also the practical knowledge as to how to apply the same.

While studying the subjects of the school and its management, very practical work may be done and interest sustained by visiting other schools and the various departments in your own school. Observations written up and reported. Class work in the Biblical subjects may be carried on in a variety of ways. Details should be avoided and memory work limited. Cluster facts around prominent persons and events. Have pupils make charts for memory drills. Our brother Moninger, of Cincinnati, uses "apt illustration's artful aid" in his memory work. Debates, special essays and original research may also be used to keep alive the interest and reach the desired results. The work of the class should be definite. Have a mark and aim at it. The examination at the close will aid in keeping a definite aim in view. Each pupil may be asked to prepare a thesis on some phase of the subject studied. This will require careful review, and, to bring all subjects before the class, a few minutes of each session may be devoted to the consideration of each subject in turn.

In the work of the class we should not lose sight of the value of a well-equipped class room, with maps, charts, models, and a well chosen library.

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[illegible]

How to Organize a County for Teacher-Training.

Prof. W. G. Owens, Teacher-training Superintendent, Union County, Pennsylvania.

There are two distinct purposes in organizing a county for teacher-training. First, to form classes where none have existed, usually among teachers, and second, to continue the work after classes have been started among those who expect to teach.

In the first case the work is new. Most of the people do not know what teacher-training means. The county superintendent should appoint one or two persons in each district who have ability and are zealous in the work of the Lord. Have them meet for a conference, if possible; or, by letter or individual conversation instruct them in the subject of teacher-training. The instruction must include the importance of teacher-training and how to start a class. The best way that the speaker has found is to present the work at a Sunday-school meeting or convention. Ask how many who have not had this advanced preparation would take it if they had a chance. When asked if they will enter a class generally they say "Yes." This is the time to start the class. Have the text-books present. Put them in the hands of those who are willing to take the course, appoint a teacher and place of meeting and assign the first lesson.

The county superintendent should have frequent meetings with his assistants, and call for frequent reports. The first classes formed are usually among those already teaching. After the first classes have received their diplomas they can be used through an Alumni Association in the organization of other classes. One of the standing committees in the Alumni Association, composed of the strongest members, should be the one on new classes.

After classes have been started it is often difficult to

have them take all the tests. This can be done by encouraging words, keeping in close touch with them, and a visit from the assistant or superintendent now and then. Graduation exercises are an incentive to most people.

The method which brought results in Union county, Pennsylvania, was keeping everlastingly at it. We had been trying to get 20 per cent. of the schools in the county to start teacher-training classes. A few weeks before the state convention the state superintendent said, "They must be not promised but working." Then the county superintendent "got busy," 'phoned every school superintendent he could reach. Wrote those who said "I'll think about it" sometimes several times a week. Told each one that his help was needed to reach the coveted point, and by persistence showed them that what was said was meant. The result was that at the state convention over 50 per cent. of the schools had promised to take up the work at once, and a large majority have kept it up.

How to Organize a State or Province for Teacher-Training.

Rev. E. W. Halpenny, General Secretary Indiana Sunday-school Association.

Organization.

The first thing to do is to "feature" it for a year or two, not necessarily neglecting other departments already organized, but with a general oversight of each, keeping most prominently in mind, on paper, and before conventions that of "training workers."

Make it your business to present this subject in the county convention in the strongest address you know how to make. Give an illustrated and instructive drill, teaching many things which need to be taught, and at

the same time showing how to conduct the individual class.

Seek the privilege of presenting the work to the conferences and conventions of the various denominations. Use every opportunity to obligate people and get them to commit themselves. Many will not be influenced by it, but there are some who regard any affirmative move on their part as something from which they cannot escape.

In your county conventions and even in your general correspondence, as indeed every general secretary is always doing, be on the lookout for the right one to take the work of superintendent of education or teacher-training superintendent in the county. About once in six months, between your conventions, when changes have been made, prepare the best possible communication, sending the same to each of these. If your counties are many, as in some cases, this will have to be a circular letter. Try to frame it so that any reasonable individual will feel in duty bound to respond one way or the other. In dealing with county superintendents one is frequently met with the hesitation which comes from a consciousness of inability to do all the things to be done. Try to meet this early with the suggestion "begin at Jerusalem and then Judea." The best thing for the superintendent of the department to do first is to enter the course himself. In Indiana we have found it of great advantage to have a concise statement of the duties of the individual school, township and county superintendents on a four-page leaflet outlining the course. This has helped us very much and I would recommend that at least one page of the leaflet in every state be devoted to this item.

Plan from the first a satisfactory record system. It may be necessary to change it, but let it be complete and classified by counties and perhaps by denominations also. Sometimes the leaders of denominational effort de-

sire this information, and it is an endless task unless we have kept the matter in hand from the first. Have an envelope or a pigeon-hole, or a drawer or a file, in which you can drop every communication which has in it a hint in the direction of a desire for teacher-training work, and closely follow these up with inquiries as to what they are doing. In our state we have always kept a direct communication from the office with every part of the state.

Examination.

I think it generally obtains throughout the states and provinces that examinations are allowed upon request. We have provided as many as three different sets of questions upon one book, and always keep a record of the community to which papers are sent that we may avoid sending the same list to one place twice in rapid succession, and that we may know when they are returned. We require every paper to be returned answered or blank. They must be returned to the office within a limited date. Our papers are sealed in a special envelope which bears on the face of it printed instructions as to how they shall proceed. We also require every person writing to sign at the close of the answers a declaration of honesty.

At every opportunity encourage the taking of the examination or test. In every way possible make it hard for one who starts in to drop out.

Graduation.

There are three suggestions for the presenting of the honors or diplomas. In the local school, either during the school session or in one of the church services, at the township or county convention, and finally at the state convention.

The local presentation has this advantage, that it im-

presses the work upon the school and the church. My personal experience is that nothing is such a potent factor in spreading this work as the graduation exercises in the public convention. More persons are acted upon or more reaction comes to us in the central office from the demonstration at the time of presenting diplomas than from any other individual influence. We do not hand out the diplomas before state convention, but simply recognize the graduates by counties. I think until the work is well established this ought to be done.

Complete Enrollment—How Secured; Essential Records—How Kept.

Rev. Charles A. Oliver, Teacher-training Superintendent, Pennsylvania Sunday-school Association.

There are several mistakes we need to avoid in the enrollment of training classes. In the first place it is a mistake to enroll as teacher-training students all persons who, in the enthusiasm of a rousing meeting, raise the hand or in other ways promise to take the course of study. It is well to secure such pledges, but pledges are often broken. The student should not be counted until actually at work.

It is a mistake to count as training students all persons who purchase a text-book. Very often the purchased text-book is looked over hastily, laid aside carefully and never again opened.

It is a mistake to count classes that are reported by the class teacher without giving detailed information. Often these classes are Bible study classes in which excellent work is done, but are not teacher-training classes. Sometimes these classes use a training book, but the

teacher lectures and the students listen. There is no study and no thought of taking the examination.

It is possible to secure definite enrollment and reliable figures. A method that brings the desired result is the use of enrollment blanks. The enrollment blanks are placed in the hands of our county workers. If I hear of a class that is at work I at once send a blank. I do not urge strongly that they enroll at once. We are sure to get the enrollment in good time, and we never count a class until the blank is filled out and in our hands. When a class sends for the first examination papers, if the class has not enrolled before, I mail with the papers an enrollment blank and ask that it be filled out and returned with the papers. If the examination papers come back without the enrollment the papers are laid aside and I write to the class teacher that I must have the enrollment before I can credit the grades on my records. This never fails to bring the desired facts. I have the name, address, denomination and position in the school of every student we count.

This actual enrollment is of great advantage to the class work. The knowledge that their names stand on the records of the state association impresses the students with the importance of the work. They understand that they are expected to take the examinations and this leads them to do thorough work and brings continued interest.

Now, as to essential records: It seems to me that we should keep careful record of the students that begin the studies during the year. It is impossible to tell the exact number of persons at work in any month because classes are constantly changing. If at the end of the year I report 5,000 students it ought to mean that that many began the work during the year. It is true that a larger number than that may have been at work, as some who began the studies the previous year have continued the work this year. On the other hand, some who started

this year dropped out before they had covered more than a very few lessons. In Pennsylvania the year begins in October. With the beginning of the year we start the count as though there were no classes. The first issue of our monthly journal reported that during the first month 800 new students were enrolled. Our June report shows that in the month ending May 12 638 new students were enrolled, and that in the seven months of the new year 4,456 new students have been enrolled, with name, address, denomination and position in the school of each student. These are figures that we can bank on. They are facts.

It is important to keep a record of the tests taken by the students and the recognitions given. The International Association has provided an excellent card system. In Pennsylvania we use a large record book made especially for us. On one page we give the date of enrollment, name and address of the student, denomination, position in the school, date and grade of each examination, when diploma was conferred, date and grades for seal courses and International Advanced diploma. The record of a class may be seen at a glance. We do not enter any names in the book until a test has been taken, so the information we preserve is of permanent value.

These records are of great value to the department superintendent in his follow-up work that is so necessary to success. In his correspondence with teachers in securing enrollments and meeting the class needs, he comes to know the teacher and becomes acquainted with the students and their difficulties. He sends many heartening words to the discouraged and words of congratulation to the successful and many classes will hold to the work and win out largely through the sympathetic interest and practical suggestions of the head of the department.

Value of Examinations and Methods of Conducting Them.

Prof. H. W. Brown, Teacher-training Superintendent, Ontario Sunday-school Association.

With many people the word examination causes a shudder. It is too bad that examinations occupy such a position in the popular mind. They should be considered as an essential part of the teaching process. The formal examination at the end of the course should not be formally separated in the minds of the pupils from the teaching done throughout the course, but should be looked upon as the final review.

It is the abuse of examinations that has hurt them. This abuse may be considered from the harm done by the teacher, and from wrong methods of preparation. Too frequently we find that the examination becomes the goal of the teacher's work. Every phase of work is emphasized or passed over according to whether it will count on the examination. The scholar concludes that the value of all his learning depends upon whether or not he may be questioned on it on his examination. It is valuable aid in effective work, however, to hold the examination at the end of the course in view. The scholar who goes into his work with the intention of working for the examination has gone into it with the intention of getting the greatest amount of good out of his training. Interest usually flags toward examination time among those who do not intend to write.

In considering the valuation of examinations we will regard it from the mental, the moral, the inspirational standpoints. It will be noted that a series of examinations properly conducted will aid the scholar in almost every side of his nature.

1st. It concentrates attention. We resort to the story, the object lesson, the picture, the blackboard, the

question to challenge and hold attention. And yet none of these can compare with the examination paper. It is a challenge which will arouse not passive attention but the most active and energetic kind of attention. There comes with this concentration, with this rapid and prompt action of thought, a certain deftness and brightness of expression. The faculties are alert and are stretched and exercised to their utmost limit as the pupil makes his effort to do—not well—but the very best.

2d. It demands accuracy. The scholar can sometimes supply his lack of knowledge in a class by acting on suggestions given him by the play of the face or on the suggestion of the teacher. In the examination he is thrown on his own resources. Vagueness is of little value. What he actually writes is either right or wrong. Every expression must be examined. The scholar is trained to closeness of observation, to learning the value of exactness in knowledge. The act of writing is one of the best teachers we can get in the training of accuracy.

3d. It trains the memory. The learning of certain facts can be done only by memorizing. The names of the books of the Bible or the outline of the Sermon on the Mount demand strict memory work. We all believe in the value of memorizing, and we all realize that the failure of good memorizing is the lack of system and lack of review. The examination overcomes both of these weak points, for we have system and the constant review of the class work.

4th. It exercises the reason. The questions set do more than simply test the scholar's knowledge of certain facts. We ask him to compare one character with another, or to point out those features in which the synoptic gospels resemble or differ from one another. All of these demand the use of judgment, the weighing of one thing with another.

5th. It fixes knowledge. The examination means that we reproduce what we have learned. When we do this, and are able to clothe in our own words what we have learned from books or teachers, it is evidence that we have mastered the knowledge.

When we look for positive moral value of examinations we find that the examination (1) trains in honesty; (2) trains in self-control. We can gain a control of our knowledge so that we can be orderly in its presentation, methodical in our expression and rapid and neat in all our work. (3) Strengthens the will. Just as the athlete eschews all luxuries that would injure him in his work, so the pupil with the examination facing him determines to be present at every meeting of the class, and devotes certain time to preparation of his subject which he is tempted to spend in some social pleasure.

The last side of our nature to which I wish to draw attention as being benefited by examinations is the inspirational.

1st. We notice that it dignifies work. Work is of importance, indeed, when it is realized that the candidate must know it so well that he can prove that he has done real work.

2d. It honors the worker. The diploma is the congratulation of the alma mater to the candidate. The diploma represents and stands for honest training, and he who receives it has entered the narrow door of a higher plane of possibilities.

3d. It inspires the worker. Success in the first examination generally leads to a desire to continue the work until the diploma is earned.

4th. It honors the school. The school is always proud of those who have endeavored to fit themselves for this higher service. For this reason we have our graduation or recognition services for those who have accomplished this much.

Methods of Conducting Examinations.

In Ontario, as far as possible, a special question paper is prepared for each class and the examination held on whatever date is most suitable for the class. As soon as it is ready for examination a notice is sent in to the provincial teacher-training superintendent, stating the subject of examination, the text-book followed, the number of candidates, the name of the presiding officer and the date of writing. Question papers are at once prepared and forwarded in a sealed envelope to the presiding officer, who does not open it until he is before the class. Special envelopes are handed to the candidates, who at the end of the two hours put their answer papers in the envelope, seal it and return it, with forms properly filled out, to the presiding officer, who returns them at once to the provincial superintendent. He examines the papers and sends certificates to all successful candidates. Marks are not given out, but may be had by a candidate upon personal application. We find this method perfectly satisfactory to all. As the number of classes seeking examination increases it may be impossible to prepare special papers for each, and we may be required to hold monthly examinations.

I would like to say a word about test examinations before closing. They should be insisted on by all teachers. They are a reliable part of the training needed by our workers. They require regular and systematic review by the class and prepare the way for the final examination at the end.

The Louisville Convention impressed me as being not only the largest International gathering ever held, but the best organized and systematized of any.—*David C. Cook, Elgin, Ill.*

The International Reading Circle.

Mr. J. H. Engle, General Secretary Kansas Sunday-school Association.

Our public school friends, in nearly every state of the country, have seen that to hold up a list of fifty books in a meeting of teachers simply incites a desire to own a certain book or books, and, perhaps, will some day buy and read them. They hold up one or two choice, fresh books, with the hope that everybody who desires to be up to date and in touch with the best, will buy and read them. In some of the states a premium is put upon their buying and reading them. Several years ago, in our own state, we borrowed an idea from a sister state—it appealed to us—a bit of selected material for each day of the year. It was successful with the public school teachers, why not with the Sunday-school teachers? Why couldn't the Sunday-school people do likewise, and so the state of Kansas, acting upon the suggestion, adopted, first of all, one book, without any clear notion as to how long the course was to last, or what form the recognition was to be. We are now in the fourth. Your International Committee has arranged to provide a certificate in recognition of the work done covering a period of five years. They have also provided a report blank for the question-examination test. There are four questions. Having completed the reading of the book or books prescribed for the year every one is requested to make a report—in fact, this recognition is not accorded them until they do report. Here are the questions: When did you begin the year's reading? When did you complete it? State approximately the number of hours spent in the year's reading. What in the year's reading helped you most as a Sunday-school worker? The applicant is asked to use great freedom in giving his own impression of the book or books. One of the last duties I had the pleasure of

doing was to sign twenty-five of these certificates for a single school, the members of which had within the year completed last year's reading prescribed by the Kansas association. In our state we are now in the fourth year. We are reading this year, "How We Got Our Bible" and Dr. Trumbull's book, "Individual Work for Individuals."

Q. Do you think it is good policy to try to get a public library to put such books on their shelves?

A. Yes, I do. Our town is doing it. Great many people who are loyal to our Sunday-school work. Patronize public libraries to do so.

Q. What is the growth in Kansas.

A. I wish I could say more for it. Not a single convention is held in which the matter is not presented. Sometimes as many as twenty agree to read, and usually about half that number provide themselves with the books.

Q. Would this modification be justifiable at all? Take one of the books recommended for the reading of this year and read it, chapter by chapter, seriatum, in the teachers' meeting as a part of the teachers' meeting. Is there any way of utilizing that idea?

A. At our teachers' meeting we are reading a little book, "The Sunday-school Teacher," by Professor Hamill, in just that way.

The Louisville Convention emphasized this truth—that laying denominationalism aside, united Christian activity is a powerful agency for good. I was impressed with its earnest spirit, unity of action, and the enthusiastic desire to serve, which charactertized its membership.—*E. D. McCafferty, Pittsburg, Penn.*

The Sunday-School Dynamo.

Prof. H. M. Hamill, D. D., Nashville, Tenn.

I have brought along in illustrative way this toy dynamo and connecting motor, made strictly for this occasion by my scientific friend Braid, of Nashville. Small as it is, it is ample testimony to the evolution and power of electricity, and it illustrates finely how man has caught the mystery of earth and sky and sea, and has trained it to most helpful service.

Electricity was in the world thousands of years, unclaimed, unknown, unutilized. God put it here for great uses which man was slow to discover. Man knew and dreaded it as only an untrained, destructive force. No man, peasant or scientist, can tell what it is. It is a force no one can classify. It has its human side which men take hold of and utilize, but above and beyond this is the divine side, intangible, mysterious. The first thing that men began to find out about electricity was that it furnished light. As they sought to train this crude force it first shed its brilliant light upon the darkness of one's way. You can see the glow in miniature as I press the button and set my trained electric motor to making light. By and by, as men further brought it into training, they found that it would furnish *heat* as well as *light,* and they began to say among themselves, "A trained force is vastly better than an untrained force." A step further and higher, and they found that electricity, in addition to light and heat, would furnish to man's need unlimited *power.* (Here the motor made swift buzzing rotation of a colored disk). There you have the three great manifestations of modern electricity —*light, heat, motion*—all illustrated beautifully by my little toy motor and dynamo.

What *is* the "Sunday-school dynamo"? The dynamo above is God; the dynamo below, in the Sunday-school,

is the Bible, from God, that gives light, heat and power, through the trained teacher, to his class. What is electricity but the grace of God in Jesus Christ! What is my electric motor but the trained teacher, the coming glory of the Church, the winner and trainer of many souls!

The trained teacher diffuses light, which is knowledge of God's Word. He makes plain the Bible to the sometime dull and unwilling boy or girl. He lights up the pathway of life and illuminates its dark and perplexing problems. He shows the boy how to come into the Kingdom, how to live and die. But, mark this—no man can shed this light upon the pathway of another who has not the light within himself. It is the Christian teacher's example, plus the Christian teacher's knowledge, that truly lights the way of life.

Secondly, the Sunday-school teacher needs not only the trained and steady light of Bible knowledge and the light of Christian example reinforcing it, but he needs heat, which is piety, devotion, fervor, love for souls, a holy evangelistic zeal that burns in heart and soul. He *must* save the boys and girls of his class or be consumed by the divine heat within himself. Besides these, he must have power. Knowledge and evangelistic zeal are a large part of the teacher's equipment, but there is something higher and better, and that is spiritual *power;* he must have power to move others; to reproduce in other lives the light and heat and power in his own life. Where shall I find this power? Look at my toy. When I touch it, it sets the wheel in swift revolution. Whence comes the power to do this? Is it in the motor? No. Back to the dynamo runs the connecting wire, and one must go back to the source of all power to receive that power which Jesus promised should come to those who wait upon and serve Him. You cannot generate power out of light and heat. You must go back to the Dynamo

Himself for it, or you will never have that spiritual power that moves the world and stirs the unsaved soul. Note once more my little dynamo. From it to the motor two wires run and along these passes the power you and I must have. What are these two wires that connect the trained teacher and Jesus Christ but *prayer* and *study!*

The Master Teacher.

Rev. A. L. Phillips, D. D., Richmond, Va.

You and I may have accomplished much in reading books about pedagogy and psychology. That's all right. But let us forsake this method for a while and go and sit by Jesus as He does His infinitely successful work in teaching men.

Turn with me to that matchless passage in the tenth chapter of St. Luke, beginning at the twenty-fifth verse —the parable of the good Samaritan. Let us take this story up for a moment and ask ourselves this question: "How did Jesus teach the man who his neighbor was?" for that is really what the question was. Jesus established with that lawyer a point of contact. The man is a lawyer and Jesus established his contact in the law. He did not talk with the lawyer about the grape vines out there on the hills above him, but about the law. He said: "What do you think about the law?" and immediately he had the man's attention. Here is the starting point in every teaching process. Then Jesus awakes his attention and calls forth and develops his interest in a marvelous way by entering into the world that the lawyer knew. You can't get people interested in things they don't know about. The man was perfectly at home as long as Jesus talked to him about the law. How easy it would have been for Jesus Christ to have given a definition under the law itself, but the Master was too

skillful. He leads the man until He has accomplished His purpose. In the process He awakens the man's interest so that when He begins to tell the story his mind is hungering to know more. Now that his attention has been drawn out, the Master says, "A man went down from Jerusalem to Jericho." Still the man was at home —nothing about Jerusalem that was unfamiliar; "to Jericho"—nothing about Jericho which was unfamiliar; "down a road"—that the man knew about; "and the man fell amongst robbers"—still familiar ground—the man had heard of robbers many times on that very road. Then He said, "Here's a Levite coming down the road." He sees the man on the other side of the road and the priest sees the man on the other side, but both pass him by—one going over to look, only intensifying his obligation. How the man's interest is drawn out; how the Master still moves familiarly inside the man's world until he says, "Why, these are just the things I know about!"

Then Jesus brings in another man, and he is a Samaritan. And the Samaritans and the Jews had little love for each other. The Samaritan comes and goes over to the man just as one of the others did—examines him, turns him over to see if he is dead, finds his bruises, takes the wine that he has with him and flushes out the wounds, disinfecting them. He takes the oil that he had and applies it, and sets him upon his beast. You can see him going down the road, holding the wounded man with one hand and with the other leading his donkey down the way. The lawyer has had a new thought—see how the story has proceeded from what the man knew: Jerusalem, Jericho, road, robbers, priest and Levite. But with the next step He goes outside of the man's thought world and brings in a new idea or character—the Samaritan. The Samaritan is the new thought that Jesus brings. He has gone from the things with which the lawyer was familiar to related facts with

which he was not familiar. Now then He stops a minute to let the lawyer think it over.

Then Jesus turns to him and puts this question straight: "Which now of these three thinkest thou was neighbor unto him that fell among the thieves?" Notice what has been done—Christ has called his attention, developed his interest, has given him a new thought. What is he doing now? He is drawing a conclusion—forming an opinion for himself. Finally, comes the man's answer, "Why, he that hath mercy on him."

But the Lord was not satisfied with the man's thinking —with his forming an opinion. Suppose Jesus had just stopped at this point (as many of us would have done), and thought to Himself, "Well, that man knows." Would that have been a perfect piece of teaching? Nay, verily! So Jesus then said, "Go thou and do likewise." Now, notice the processes—the point of contact, attention, interest, and the presentation of the story, going from what the man knew to what he did not know, giving the man time to think about it and reach a conclusion for himself, making the man reproduce the story in his own little sentence, and then, with the Master's skill, Jesus Christ drives it home to his conscience, and tells him: "Now, go do this thing!" There's the Master's wonderful art—that He could take a man out of the crowd, teach him a thought so that the man's mind grasps it—the man's whole thought world has been changed. Before it was narrow, now he has a perception of who his neighbor is that he never knew before.

Jesus Christ was true to the principles of modern methods of teaching. Listen—preparation of the mind, presentation of the facts, analysis, synthesis, reproduction and application. Five or six steps govern all our modern education. We go back to the simple Man of Galilee and find the most consummate illustration and skillful use of these steps to be found in His teaching.

Take that case of Jesus up on the roof that night with Nicodemus. Then stand by Jacob's well, as the woman comes to draw her water, and hear Him tell of the water of life. Go where you will with Him, you will always see Jesus doing something to alter men's minds and fill their whole mental atmosphere with new material.

May we turn to Him tonight and ask Him this: "What were the great things that characterized Thy teaching?"

First, Jesus was a scientific teacher. There is absolutely no sort of law, recognized in modern teaching as governing the law of the mind, that does not find its most consummate illustrations in the teaching of the Master. What a comfort it would be to us to lie back quietly and be assured that Jesus is teaching us according to the safest standards of modern science.

Second, you will find out that one of the things that made it wonderful was its originality. He told stories. He told parables. They were always fresh—perfectly fresh, and that is the reason the people wanted to hear Him. Did you ever stop to ask the question why the boy or girl will wiggle who sits before you? One of the reasons is that you have not dared to be original and fresh.

If we were to ask Jesus Christ what the secret of His teaching is I think we would soon discover that it was not only scientific and original, but marvelously winsome. It does not matter where He is teaching, He is irresistibly winsome; everybody listens. Teachers! You and I need to go to Jesus to learn how we are to win people through our teaching.

I think if we were to ask Jesus tonight something about His way we would conclude that there was a positive conviction about what He said. Look at it! Did you ever see a single thing which had to be amended? In one minute he settled a question forever—no amendments. It did not make any difference what the subject

was; it did not make any difference to whom He spoke it—when He uttered His word that was the end of it. You know that one of the greatest needs of this age in which we live is this very note of finality. I mean when you teach your class you ought to settle things with that class. When you go through the question of keeping the Sabbath the boys and girls ought to have some great underlying principles which will govern their lives.

Let us, when we go back to our homes, make some new resolutions in regard to teacher-training, and let us make this foremost—that we'll study Jesus Christ! Make this resolution—that we will go back with that open Bible, and that we will learn His way. That we will learn how to tell the story as He told it, and that we will drive into mind and heart and conscience the truth—make application of it in the life of our pupils, most thoroughly, heartily, originally, winsomely and most mightily and positively in all your teachings.

Introduction of Dr. McElfresh.

By W. C. Pearce.

Mr. President and Friends: This is not the time to make an address. Permit me, however, to say that many years ago I surrendered my life to the service of my Master, and just as faithfully as I could possibly do it I have kept that covenant. Five years ago, at the call of your committee, I was asked to take up the Teacher-training work, and for the past five years I have tried to serve you faithfully in that capacity. About eighteen months ago the committee asked me to take the Adult Department, which was coming so prominently into notice, with the promise that I should be relieved from the Teacher-training burden. They have tried to keep that promise, and how faithfully and prayerfully that promise has been kept can only be estimated by the length of time

it has taken them to find the man. For eighteen months they have been hunting for a man to take the Teacher-training work, and in the providence of God this very day the man has been found. I believe he has been called of God to this ministry, and the committee has very kindly given me the gracious privilege to be the human instrument that should introduce to you my friend and brother and colaborer, who has given his heart to the service of Christ and the Sunday-school cause, as your Teacher-training Superintendent for the coming triennium. It gives me great pleasure to do so, and I crave for him, what I know he will have, the love and coöperation of the greatest and choicest and best company of people on earth. Will the Rev. Franklin McElfresh please come to the platform.

Response by Dr. McElfresh.

Mr. President and Friends: Every great movement of our Anglo-Saxon race has been connected with the study of the Bible. When Wyclif claimed the privilege for every Englishman to read the Word of God in his own tongue, it was the new birth of England. The new movement in Protestantism today is the right of the layman to the intellectual and spiritual power of teaching the Word of God to this new generation in America. With the help of this the greatest body of Sunday-school workers ever assembled, under His Leadership Who is the Word made flesh, I hope in these three years to do some real work in making deeper and stronger the study of the Bible. I thank you from my heart for this call to service.

Dr. McElfresh.

HOME DEPARTMENT.

Committee, 1905-1908.

W. A. Duncan, Chairman	Syracuse, N. Y.
Frank L. Brown	Brooklyn, N. Y.
S. H. Atwater	Canon City, Colo.
C. M. Daley	Huron, S. D.
Noah Shakespeare	Victoria, B. C.
W. E. Pelham	Newberry, S. C.
T. W. Waterman	Providence, R. I.
I. C. Whipple	Cheyenne, Wyo.
W. Hamilton	Toronto, Ont.

Committee, 1908-1911.

W. A. Duncan, Chairman	Syracuse, N. Y.
Mrs. Flora V. Stebbins, Secretary	Lee, Me.
T. W. Waterman	Providence, R. I.
Noah Shakespeare	Victoria, B. C.
W. D. Wood	Seattle, Wash.
H. D. Bunn	Fairfax, Ga.
L. L. Allen	Peirce City, Mo.
Rev. E. E. Mogg	Wilkes Barre, Pa.
C. D. Meigs	Indianapolis, Ind.

Report of Home Department.

W. A. DUNCAN, PH.D., CHAIRMAN INTERNATIONAL HOME DEPARTMENT COMMITTEE.

GROWTH.

As chairman of the International Home Department Committee, I made the first triennial Home Department report in June, 1896, at Broadway Tabernacle, New York City, at the New York State Sunday-School Convention, and at Boston, at the International Sunday-School Convention, the same month, and reported as follows: 3,261 departments, 130,232 members.

Dr. Duncan.

The second triennial report was made at Atlanta, April, 1899, at the International Sunday-School Convention, and reported as follows: 4,497 departments, 182,528 members.

The third triennial report was made in June, 1902, at Denver, at the International Sunday-School Convention, and reported as follows: 8,219 departments, 292,107 members.

The fourth triennial report was made in June, 1905, at Toronto, Ontario, at the International Sunday-School Convention, and reported as follows: 10,600 departments, 403,905 members.

The fifth triennial report was made at Louisville, June 22, 1908, at the International Sunday-School Convention, and reported as follows: 15,650 departments, 551,538 members.

This shows an increase, during the last triennium, of about sixty per cent in Home Departments and forty per cent in members. During the twelve years since the chairman made his first International report at Boston, in 1896, there has been an increase of about five hundred per cent in both departments and in membership.

There were no Home Department Quarterlies published at the date of the Boston convention, June, 1896.

It was reported at the Atlanta convention, three years later, that there was at that time a total issue of 280,000 Home Department Quarterlies. This is now increased to 545,245 Quarterlies per quarter, or 2,180,980 annually.

Banner Home Department States.

	Members.		Members.
New York	82,211	Indiana	16,617
Pennsylvania	77,634	Kansas	16,082
Ohio	62,725	Iowa	14,808
Illinois	44,242	Michigan	11,237
Massachusetts	32,733	Vermont	9,500
New Jersey	27,349		

Banner States in Benevolences.

New York	$16,000.00	Massachusetts	3,071.00
New Jersey	10,730.00	Vermont	842.59

Banner States in Conversions.

Pennsylvania	1,714	New York	430

Institutional work in sanitariums, hospitals, homes for the aged, reformatories, prisons, county houses and similar institutions, is carried on very successfully in an attractive and helpful way in many of the states, especially in New York, Vermont, Oklahoma and Missouri, and should be copied in every state, county, and city in the United States.

New York and Vermont are especially remarkable for their Home Department city, town and county unions along interdenominational lines. New York has about one-half of its large cities organized; some of them like Gloversville, Johnstown, Elmira, Ithaca, and Binghamton, N. Y. (which was organized in 1881), are doing remarkable house to house visitation, benevolent and missionary work, three hundred and sixty-five days in the year.

Purpose and Summary.

The aim or purpose of the Home Department is a missionary one, and strives to fulfill the great commission. It offers the open Bible through the hand of the living visitor, to every home, man, woman and child, not already connected with some other department of the Sunday-school. It aims to take the gospel to every one in the parish.

In twenty-seven years it has had more than a million department members and visitors. Fifty thousand of these are now serving as visitors, and it has, at the present time 551,538 members with 15,650 departments. It is estimated that 500,000 have probably either united with the main school or "crossed the river." A portion have drifted away entirely.

Our visitors make two million calls every year, and distribute quarterly, 545,245 quarterlies denominationally and interdenominationally, or 2,180,980 annually, in the homes of Home Department members.

The Home Departments are today contributing to mis-

sions or benevolent work, at least $100,000 annually, and have, within twenty-seven years, probably distributed more than one million dollars in missions and local church work, beside paying all their own running expenses.

It is estimated that there have been more than 50,000 conversions, reconversions, and additions to churches and Sunday-schools since 1881.

In making this report, the Chairman of the International Home Department Committee takes the liberty of stating that during 1881-1908,—the twenty-seven years of his services in connection with this work,—he has never received compensation of any kind or character for his services, traveling or secretarial expenses, from the International Sunday-School Association. He has given his time and resources freely, as called upon from time to time.

I have traveled during the triennium just closed, in the interest of this work, more than seventy-five thousand miles in nearly every state east of the Rocky mountains, and in Europe, and made more than five hundred addresses in conventions, churches, and conferences, and answered many thousands of inquiries and letters, by written and printed information.

Some New Methods in Home Department Work Worth Stopping to Consider.

C. D. Meigs, Indianapolis, Ind.

The object of the Home Department is to aid the pastor by securing a wider and more systematic study of God's Holy Word in the homes of his people.

Every pastor should know that the Home Department opens up the quickest, shortest, surest, largest way ever yet devised for his help, and in a way that will put more

money into the church treasury than it will take out of it.

The greatest difficulty in this work is the difficulty of finding, in many churches, even one capable man or woman who will undertake the work. Thousands of earnest pastors and superintendents have faced this difficulty and been defeated by it. I seem to hear this still ringing in my ears, "Yes, Mr. Meigs, we used to have a Home Department, a good one, fifty members, but the lady who had it in charge moved away and we never *could* get any one else to take it up and carry it on."

Instead of proposing "a new plan for organizing a Home Department," how would it do to suggest a plan for working it *without organization?*

In this way we might at least interest and please people who are so fond of saying, "We are organized to death already!" Suppose we tell them how every Sunday-school can have the department without having to invest in one additional cog wheel.

Why not use the present force of teachers and scholars? You will have no trouble to get them, for you *have them already!*

Some of the organized adult Bible classes have a Home Department annex. When they find men or women who cannot attend the class at the hour of its meeting they say, "Very well; join our class Home Department and you can be a member of the class without having to attend its sessions. You can attend the social and business meetings the same as the rest of us."

"Oh!" says the prospective member, "if that is the case, it's easy! I will gladly join."

He does join, and probably gets to the class much oftener than he thought he could.

Why not apply this *to every class in the Sunday-school?*

If you cannot get Home Department "Visitors," why not make the Sunday-school scholars *"visitors" in their own homes?* Why not let them carry home to their

parents a leaflet, explaining the work and urging them to join it and become *Home Department members of the class to which their own child belongs?*

This plan might do much towards securing the sadly needed and much desired *"Parental Coöperation,"* for it would bring parent, child and teacher into closer touch.

This new way for starting new Home Departments in difficult fields is respectfully offered. It is certainly worth a trial, for even a small Home Department which has as its members the mothers, and at least some of the fathers, is composed of *the very best possible material,* and that which counts for most with the children of the church.

Increasing Present Membership.

There is another place where Home Department work needs attention, and where the enrollment can easily be doubled. I refer to the departments already existing which are not being worked to their full capacity.

Too many departments are satisfied when one-third or one-half the church membership has been enrolled. How can you claim to be even "holding your own" when you have not yet secured half of your own? Why not get them all?

If it be true, as it often is, that "it is easier to do a big thing than a little thing," it may be true that it is easier to get ALL the members of the church to join the Sunday-school by the unanimous concerted action and help of everybody, than to get a third or a half of them by the best efforts of only a handful of workers.

Surely any church would be doing *a great thing for itself* to get *its entire membership enrolled in the Bible-school,* though it would be but *an easy thing* for each individual member to do, since all requirements of membership in the school can now be fully met in the *non-attendance department,* sitting in a comfortable rocking chair at one's own hearthstone and studying the lesson.

All this is *self-help*—and it counts for much. Indeed, all this is so important and so valuable that he is a wise pastor who, when he has tried and tried in vain to find some capable person to start the Home Department, decides to *start it himself.*

The writer is sure there are delightful surprises in store for the pastors who, when others have failed, will decide to have a Home Department, *if they have to work it themselves!*

The Literature of the Home Department.

M. C. Hazard, Ph. D., Boston, Mass.

By the literature of the Home Department is meant those publications which are used in establishing and carrying on Home Departments.

I catalogue the printed aids for beginning and sustaining a Home Department as follows:

1. An explanatory circular, which tells how a department should be organized and carried on.

2. Another explanatory leaflet to send to or leave with one who is considering joining a Home Department but has not quite made up his mind to do so. This shows what would be required of him, and what he will gain by thus connecting himself with the Sunday-school in Bible study.

3. A pledge card to be signed by the new member wherein he promises to study the current Sunday-school lesson for at least a half hour each week.

4. A Report Card. This is absolutely essential. Each week the Home Department member should make report of his having studied the lesson in accordance with his promise. This is the proof of his keeping up a vital connection with the Sunday-school. When this fails the visitor should immediately call to see what is the matter. Upon this report card the member should designate

the amount of his offering, which he has placed in the envelope furnished him.

In many cases the collection envelope and the report card are combined, and this will do very well except where there are a number in one family. In that case a common collection envelope with separate report cards for each one are necessary inasmuch as the envelope does not furnish space enough for all to make their reports.

While it should be explained to the Home Department member that he can give just as much or as little as he may choose, or nothing at all if he does not feel able or willing, yet some effort should be made by the home class visitor to induce him to make as generous an offering as possible. He should be made thoroughly acquainted with the causes to which the school is contributing, and his interest in them be enlisted by understanding their work and the financial embarrassments under which they are laboring. An interest in these causes will mean a greater interest in the school itself.

5. In some Home Departments considerable use is made of a tastefully printed Membership Certificate. Some persons would greatly prize this documentary proof of their connection with the Sunday-school.

6. A very effective agency in Home Department work is the Messenger Service. It relieves the visitors of the necessity of delivering books and other matter. Both boys and girls are enlisted in this service, and they delight in it. To each one is given a neat certificate that he has been appointed a Home Department messenger. It is not a bad idea to furnish the messenger with a uniform cap to be worn only when he is on service, or to give him a pin or a badge.

7. The visitor should be furnished with a Quarterly Report Card upon which she can make a report at the end of the quarter, giving the names and addresses of her class, with the number of lessons studied and the offer-

ings given by each, and showing the loss or gain in numbers, etc.

8. Lastly, the Home Department superintendent should have a record book containing a plat of the field covered by the Home Department, divided into districts corresponding to the number of the home classes. One section should contain the names of the visitors with a description of the territory to which each is assigned. Another should be devoted to the membership of the several home classes, with the name and address of each member, date of joining, and blank for date of death or discontinuance. A third portion should be given to the quarterly reports from the visitors, and a fourth to the quarterly reports of the whole Home Department to the main school.

Some helpful books have been published concerning the Home Department. If I name my own first it is because it was first in time. It is a small book of 192 pages called "Home Classes and the Home Department of the Sunday-school, Its History, Purpose and Plan, Organization, Methods, Requisite and Difficulties." The title perfectly explains the character of the book, and so I need say no more about it. The price of this book is 50 cents in board and 25 cents in paper covers.

A capital book to interest people in the Home Department is a story by Faye Huntington called "The Boynton Neighborhood." It tells how a Home Department was started in that neglected neighborhood and what it accomplished, in spite of apparently insurmountable difficulties. The book should be in every Sunday-school library, or rather in a Home Department library, where it can be had by a visitor when needed. This also is published by the Congregational House, and can be had for 50 cents.

C. D. Meigs has a "Rainbow Series" of booklets. Three of these are devoted to the Home Department. The first

is "The Home Department Blue Book." In this he tells how to organize a Home Department and how to carry it on. Then he got into a brown study over what new incentives he could put forth, and the result was "The Brown Book," in which he shows how any Sunday-school may have a Home Department even though not a man or woman can be persuaded to attempt the work of establishing one. His next booklet is red, and outlines a plan for a six months' campaign with a jubilation at the end of it if successful. These booklets can be ordered of your own publishing house or of Mr. Meigs at Indianapolis.

Let me also commend to your attention an admirable book published by The Sunday-school Times on "The Home Department of Today," by Flora B. Stebbins. It gives full information concerning the Home Department and is very suggestive in practical expedients. This book will hearten them by its feasible methods and will inspire them by the way the work is set forth. Price, 25 cents.

The last one that I will mention is by Frank L. Brown, of the Bushwick Avenue Methodist Episcopal Sunday-school, of Brooklyn, New York, entitled "The Sunday-school and the Home," published also by The Sunday-school Times Company, at the same price. It gives the methods which have been employed in that school with great success. It is particularly full and valuable in its forms, blanks and letters, by which its Home Department work is carried on and a vital connection kept up with its Home Department members. It contains letters of welcome to a new member, of invitation to visit the school; birthday, rally day, Thanksgiving, Easter greeting letters and letters for special occasions.

If you should get all the books and booklets I have mentioned, they would cost less than $2. Is it too much to expend to order them all? Each one contains something of so much value that you cannot afford to miss

it. At the same time let me say that you should not depend upon any one or all of them. The expedients in one place may not be practical in another. Get all the suggestions you can from them, and then work your Home Department in your own way. The more thought and invention you put into it, the more successful you will be.

Methods of Spiritualizing the Work of the Home Department.

MRS. J. R. SIMMONS, NEW YORK STATE HOME DEPARTMENT SUPERINTENDENT.

MAKE no move till after earnest prayer for the guidance of the Master. Choose no visitor by mere earthly wisdom. In our religious efforts we are too often like the disciples of old, who said, "We have not so much as heard whether there be any Holy Ghost." We plunge into the midst of things as though the work was ours. Whose work is this—the work of Calvary Church or the work of Christ's Church? If it is His work, then surely He should be asked to guide in the selection of workers.

Choose a spiritual man or woman especially to visit the unconverted members. The desirable qualifications of a Home Department visitor are spiritually a winning personality and executive ability. In ordinary business life this order would be reversed, and executive ability would be considered essential, a winning personality desirable, and spirituality would not be likely to be considered as of any consequence. But in doing Christian work perhaps I may say especially is this true of Home Department work, spirituality is first and fundamental because spirit only responds *to* spirit. The poet paints a wonderful *word* picture, but it does not appeal to your *eye* because the eye only responds to *colors*. If you have not the artistic sense, *God himself* never painted a sunset that

would appeal to you. "Spiritual things are spiritually discerned," and spiritual life is aroused or quickened in others only through those workers whose own heart life knows what is meant by "the secret of His presence."

Having *chosen* your workers, win them to take up this line of service by showing them what great opportunities of the *truest* usefulness it offers. Many a man regrets that during long years of Christian life no soul has ever been won to Christ as a result of his work, and if caused to grasp the idea of the real spiritual side of this work he will not refuse to engage in it. It means *much more* than merely the personal delivery of the quarterly, though that is essential.

Hold a meeting of the chosen workers for the specific purpose of prayer and consecration *to* the work. Plan *more carefully* for *this* service than for any other in order that *real* spiritual uplift may be attained by all. If they are to *give help* to *others* they must have *something to give.* The thirsty traveler looks in vain into the depths of a *dry* well. In this meeting prayer should be offered, *not* for missions or temperance, but that *these chosen workers* may have a vision of the great possibilities of the Home Department work.

To the individual worker I may say, first, *spiritualize your own soul.* Be a storage battery of spiritual power. Get into connection with the Holy Spirit that He may charge you with power which you may impart to those whom you visit. "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Then *spiritualize your work* by prayer, by looking over the lessons for the whole quarter in advance, by gathering poems or helpful prose selections on the various lessons and placing a clipping in the quarterly at any page where it may impress the thought of the lesson or bring a bit of good cheer. When making a round of visits, *concentrate* your thoughts upon

the inmates of the house you enter and while there give yourself unreservedly to *those* people, making the most of this one precious opportunity. Study the family, consider their environment and adapt yourself to them; then, on leaving that house, erase from your mind the scenes witnessed and the interests aroused there, and fix your thoughts upon the home you are *about* to enter, praying the Master to go with you and to use you to make some life brighter, happier and holier. *Watch* for indications of dawning interest in religious things.

A visitor had in her class a woman who said she had waited fourteen long years for some one to speak to her about beginning the Christian life. A *human* interest in all that concerns the welfare of the body is *not* enough; the *soul* cries out for a friend to point the way to God and Heaven. Fail not the one who turns toward you for such help, but remember that you must fail him unless your own soul is charged with spiritual power, for the uncharged soul is as powerless as the uncharged storage battery.

Home Department Canvass of Township or County.

EDWARD M. FULLER, GENERAL SECRETARY VERMONT SUNDAY-SCHOOL ASSOCIATION.

I AM to tell how we in Vermont carry on our Home Department work, and what place the house-to-house canvass has in this work.

I must explain, first, that while we are conducting house-to-house canvass on the county scale, we carry on the same work in villages and townships wherever we can; second, that our canvass is in some senses quite different from the house-to-house visitation with which most of you are familiar; third, that our object is not *primarily* to build up the Home Department; but we use

the Home Department to prevent losing anyone from the Sunday-school; fourth, that we do most of our Home Department work interdenominationally, and much of it has been done without the preliminary canvass. But we bring into use our Home Department plan to *conserve the results* of our canvass.

We will now set out upon our canvass of a county. A date has been fixed by the county executive committee; a series of township meetings have been planned. In each township a conference is held in the afternoon. We consider such questions as "Sunday-School Attendance," "The Responsibility of the Sunday-School for the People Outside," "Methods of Reaching and Winning Outsiders," "The Place and Possibilities of the Home Department," and kindred subjects.

We explain our method, which invariably appeals to even conservative people. In the evening a more popular meeting is held, and from the company thus gathered frequently come some of our best canvassers, many of whom become excellent Home Department visitors.

At these meetings the dates are fixed for the canvass of the respective towns. In many of these the force of workers make it unnecessary for us to return to direct the canvass. Frequently the Home Department superintendent of the county does all that is necessary. In other towns we go on the date fixed, meeting all who are to take any part in the canvass on the evening before canvass is made, and giving them final instructions.

A superintendent is appointed who directs the work, to whom reports are sent, and who makes the final report. The canvassers are sent out two by two, no two from the same church. Each is supplied with cards and with instructions; he also has a supply of Home Department enrollment cards. The canvass card contains the usual blanks, and provision is made on the card to show whether they will join the Home Department. If so their

signature is at once secured on the Home Department enrollment card. Another column provides for entering the kind of Sunday-school literature to be given to those who express a willingness to join the Home Department.

When the canvasser has completed he sends the cards to the superintendent, who makes up a report on a sheet provided by the state association, which gives the facts. A copy of this report is given to each pastor in the town, to the county Home Department superintendent and to our state office. The disposition of the canvass cards among the pastors is made in the usual way.

The canvass completed, to conserve the results claims our attention; and here our interdenominational Home Department does its work. We make our township association responsible for this work. The officers of the association are president, vice-president, secretary-treasurer and Home Department superintendent. These officers, together with the superintendents of the various schools in the town (and the pastors as advisory), constitute the executive committee; thus each school is represented in the management of the association.

To the superintendent of the Home Department is committed the oversight of all the Home Department and house-to-house visitation work in the town. This superintendent having a full report of the canvass, secures Home Department visitors from each Sunday-school or church. These are assigned singly to districts. If there has been no Home Department work before, these districts grow out of those followed in the canvass. The visitors are assigned without regard to denominational relations. Each visitor is given the names of the families and individuals in his district, who in the canvass showed any interest in the Home Department or promised to join; and also of all families and individuals who are yet outside the Sunday-school or Home Department. They are supplied with the quarterlies used in all the Sunday-

schools of the town, so that each Home Department member may be provided with the same literature he would have if he attended the Sunday-school of his choice. It is explained that the Home Department *work* is done interdenominationally, while the Home Department *relation* is denominational, and that the member will be reported to and considered as a Home Department member of the Sunday-school for which he has expressed a preference.

The visitors' report is always made to the township superintendent, who each quarter sends to each Sunday-school superintendent in the town a report showing the Home Department situation as a whole, and the condition of that portion which is a part of the respective Sunday-school. Each visitor keeps in touch with the conditions in his district, and reports to the Home Department superintendent any changes in the population, the superintendent immediately reporting the same to the pastors and superintendents whose schools are affected by these changes.

The special advantages of this interdenominational Home Department work may be summarized as follows:

1st. It unites the energies of the Christians in the community on one line of effort. Concentration gives strength.

2d. It conserves the forces of the church rather than dissipates them.

3d. It broadens the horizon of the workers, enabling them to apprehend the boundaries of Christ's kingdom in their community, rather than to be satisfied with knowing the limitations of their own particular denomination in that community.

And just as those who are most thoroughly engaged in our international work are most loyal to their denominations, so in this interdenominational Home Department work we are developing stronger love for denominational life, while making broader-minded Christian workers.

INTERNATIONAL BIBLE READING DEPARTMENT,

Committee, 1905-1908.

Rev. Frank A. Smith, Chairman	Haddonfield, N. J.
George W. Bailey	Philadelphia, Pa.
W. W. Millan	Washington, D. C.
G. W. Bingham	Derry, N. H.
C. H. Cantwell	Wilmington, Del.
L. H. Buxton	Oklahoma City, Okla.
C. P. Ayre	St. John's, Newfoundland
S. B. Harding	Waukesha, Wis.
A. O. MacRae	Calgary, Alberta

Committee, 1908-1911.

Rev. Frank A. Smith, Chairman	Haddonfield, N. J.
A. F. Gaylord, Secretary	Chicago, Ill.
Robert G. Houston, Esq.	Georgetown, Del.
G. M. Miles	Miles City, Mont.
E. W. Sawyer	Summerland, B. C.
R. S. Barbour	South Boston, Va.
Rev. Frank Fox	Sioux Falls, S. D.
T. H. Brewers	Spokane, Wash.
Rev. P. E. Engberg	Bridgeport, Conn.

Resolution Adopted at Louisville.

We would express our cordial approval of the world-wide and invaluable International Bible Reading Association, and of that recent movement "The Pocket Testament League," whose object is to encourage the carrying of pocket Testaments for daily reading and use in Christian work. And we would at the same time exhort those who join with either of these Bible reading and Bible using organizations, and all others who study God's word, not to be satisfied with simply reading the Scriptures, but to commit to memory for effective use in life and work, texts and passages of special power.

The Story of the International Bible Reading Association.

MR. CHAS. WATERS, LONDON, ENGLAND, FOUNDER AND HONORARY SECRETARY.

I FEEL rather ashamed of myself to interfere with your program for the meeting of this evening. I must confess, however, that I should have felt very sorry to have traveled that four thousand miles without having an opportunity of looking into the faces of my comrades who are doing such a blessed work in this country. I, therefore, very gladly occupy the few minutes which have been given me to tell the story of the International Bible Reading Association.

Chas. Waters.

I am the representative of 1,000,000 daily Bible readers, and I am sure that many of them will be glad to know that my voice has been heard in this great convention, and I have the joy of knowing that many who are here are in that company, and I am glad to see you and to speak to you and to ask your sympathy and your active interest in the work of this Association, which has for its object the opening of the Bible every day. I am to tell in ten minutes the story of twenty-seven years' work,—therefore, I must be very brief.

Operations commenced in 1882. In that year 11,000 members were enrolled, in the next year 26,000, in the next year 50,000, and I am not going through all the years, but at the close of last year there was a total membership of 950,000 enrolled members in all parts of the world. This number represents those who have been enrolled by the English and American membership cards,

but does not include some 70,000 more who were enrolled by the cards issued in over thirty different languages; so that we may very fairly say that our numbers today include actually 1,000,000 daily Bible readers, in nearly 100 countries of the world, and truly we may be accounted "International" in the truest sense of the word.

The objective of our Association is an open Bible in every home, in every land. In your land there are many homes without a Bible. A lady who lived in Chicago told me that she had asked four girls to become members of our Association, and although they lived in a house where every want was supplied they had to confess that there was no Bible there, and the I. B. R. A. was the means in that case of planting a Bible where there had not been one before. In many homes there are Bibles which are little read; they are left alone Sunday after Sunday and little read. Our object is to get those Bibles opened every day, so that the father and the mother and the son and the daughter may read them and make them the rule of their daily lives.

This is a great idea and may seem incapable of achievement, but we have the great joy of knowing that every step we take is something gained; and if we do not live to see the day when our work shall be done, yet we are thankful to know that day by day our numbers are increasing and the work is going on. We have this help, we know that behind us there is a great power, and, consequently, we feel safe in claiming God's blessing upon the work of the International Bible Reading Association.

We are seeking to realize our purpose not by merely printing a list of readings but by definite enrollment of members, with a clearly understood obligation to read the daily portion. I feel that it is necessary to emphasize here that a list without obligation may be used, but experience teaches us that in very many cases it is not used but neglected.. A member of a great organization is more likely to be interested in its membership and to

feel the sentiment of union with a million comrades in daily Bible study. You have your list, you have a list of our readings in most of our quarterlies and in your Sunday-school papers, but we ask you to bend your interest to the formation of branches in your Sunday-schools and churches. We have tried this plan and we have found it the most effective way of securing the daily readings.

Our Association is based upon the International Lesson. I have been surprised to learn, since I came to Louisville, that there are some who have not understood this and some who have actually denied it; but they surely cannot have read the portions nor studied the plan of our organization. Every day's portion is intended to have some relation to the International Lesson for the following Sunday, and there have been none more emphatic in expressing their approval of these readings than many of your best Sunday-school workers in America.

In planning the Association we determined to attempt a little and succeed rather than attempt much and fail. We made our readings very brief, requiring only a few minutes to read them, so that no one can say, "I have no time." They are not too long for the little child and they are not too long for the busy man. All may come and join in our daily readings. I heard on Saturday of a man who has to rise at four o'clock in the morning, and he and his sons are regularly reading our daily portion at that early hour. What is possible there must be easy for the many who are not so pressed for time.

Many of you, I fear, are unaware that the International Association has been working this department for three years. Had you known it your 16,000 members of last year would, I feel sure, have been 160,000 at least. The great field of the American Sunday-schools seemed to promise a great harvest, but has yet failed to reach the

ideal. I invite you to make inquiries of your state secretaries or of your general secretary.

The annual membership subscription, the small sum of five cents, is, I believe, considered by you to be very small. In return you receive a certificate of membership with short hints on each day's reading and quarterly circular letters. Of course, our object is to get the Bible read, but many have expressed their appreciation of these little helps which seek to indicate the point of reading or to point a lesson to the reader.

What are the results? They have been many and varied. Ministers have been brought into touch with the members of their congregations, and, hence, they have known what has been the course of their reading during the week. The teachers and scholars have been better able to understand the lesson because of the Bible light that has been thrown upon it. Persons in lonely places, sailors on the ocean, missionaries in far away lands, have been brought into daily association with those whom they have left at home, their loved ones. For the busy man there has been a systematic plan of reading with a line of thought for each day. Best of all, thousands who began with formal reading have been rewarded by finding a Saviour who has met and satisfied the soul's need.

On Saturday last I went with an excursion to Mammoth Cave, and there listened to that beautiful echo on the river in the cave, which reverberated through the cave and died away into those beautiful sounds. Could a telephone be brought to the lips of our great army of Bible readers there would go out tonight, not dying away but growing in force, the expression, "Thank God for the International Bible Reading Association."

MISSIONARY DEPARTMENT.

Committee, 1905-1908.

W. N. Hartshorn, Chairman	Boston, Mass.
E. K. Warren	Three Oaks, Mich.
Geo. W. Bailey	Philadelphia, Pa.
H. E. Pratt	Cavalier, N. D.
E. J. Rattee	Malpeque, P. E. I.
H. H. Bell	San Francisco, Cal.
W. R. Cooley	Spokane, Wash.
W. B. Jacobs	Chicago, Ill.
Seth P. Leet	Montreal, Que.

Committee, 1908-1911.

Geo. G. Wallace, Chairman	Omaha, Neb.
Dr. Geo. W. Truett	Dallas, Tex.
Joseph Patrick	Nelson, B. C.
W. L. Porterfield	Los Angeles, Cal
Rev. W. N. Dresel	Evansville, Ind.
Joseph Clark	Columbus, Ohio
A. L. Phillips	Richmond, Va.
S. Earl Taylor	New York, N. Y.
Delavan L. Pierson	Brooklyn, N. Y.

Resolutions Adopted at Louisville.

That this Convention commends to its auxiliary associations, to lesson-help editors and writers, and to individual Sunday-schools, in accordance with their several opportunities, the propagation of missionary education in the Sunday-schools by the organization of missionary departments, by including the theme of missions in conventions and summer schools, by missionary comment and illustrative incidents and pictures with lessons clearly missionary in content, and by a definite missionary plan of prayer for and instruction in missions in the individual school, not forgetting the encouraging of Sunday-school pupils in the consideration of the claims of the mission field on the life of a child of God.

We rejoice that in the providence of God, and by the

power of His might, the long-time menace and bitter curse of the American people, the life-wrecking, youth-destroying saloon, is disappearing from the land, over which its blighting influence has so long prevailed. We rejoice that the millions in the Sunday-school host here represented, have had so vital a share in abolishing the accursed traffic, by the faithful education of the dominant generation in Christian principles, and in economic fact, seen in the light of these principles. We desire to urge upon Sunday-schools everywhere a consciousness of the strategic position that the Sunday-school holds in this campaign, and to commend to all such schools, the most careful and thorough teaching of the Quarterly Temperance Lessons, and coöperation with other agencies in establishing habits of total abstinence, and the complete abolishing of the liquor traffic.

We would earnestly call the attention of the teachers in our Sunday-schools to a need for due warnings in their teaching against impurity of life, both in the individual and in social relations, and we exhort them so to present the truth of God's Word upon this subject, that their pupils may be led to admire and practice "Whatsoever things are pure."

Creating a Missionary Atmosphere in the Sunday-School.

DEMONSTRATION AT MISSIONARY CONFERENCE, LOUISVILLE, KY., IN CONNECTION WITH INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION CONVENTION.

We began by considering the audience as a Sunday-school and called for the favorite hymn from the scholars. One was suggested. We did not actually sing it because we did not have time.

That being done, we called for certain verses of Scripture from the audience which showed Christ's attitude

towards the missionary question. We did this instead of reading a scripture lesson, inasmuch as it was the day following Review Sunday and the lessons for the past six months having been in the Gospel of John, it seemed fitting to emphasize Christ's teaching on this question.

We then had a map drill, asking some such questions as the following: How much of the world does the map show? Does God love all the people who live in the world? Do they all know about Him? Will some scholar point out a land where Christianity is not now fully known? Africa was referred to. Remarks were then made about the land of Africa, and it was said that on another Sunday we would visit some other non-Christian land and learn about conditions there.

Three persons previously interviewed then came forward from the audience and standing together gave in about a minute apiece three word-pictures of scenes in Korea, as per enclosed leaflet. The first told how a missionary in the streets of Pyeng Yang, Korea, was on his first visit stoned by the crowd of natives. The second picture told about the rescue of a young Christian Korean girl by a missionary and her training for Christ's service. The third picture showed the scene in the Central Presbyterian Church, Pyeng Yang, last January, when the young man, who had thrown the rocks at the missionary fifteen years ago, was with his wife, the young lady above referred to, set apart by the Christian Koreans as their first foreign missionary to go to the Island of Quelpart, south of Korea.

The question was then asked as to present day conditions in Venezuela. Who had read anything in the papers as to what was going on there? This brought out the fact that the plague was now raging there. The statement was then made that a rcent letter had been received from a missionary there, Mr. Pond, who with his wife is laboring in Caracas. In his letter, after telling

of the conditions and of the many deaths from the plague, he said, "We have no idea of fleeing from our little flock." Mr. Moore of Boston was then asked to pray specifically for Mr. and Mrs. Pond, that their lives might be spared and that their testimony for Christ in this time of peril might be the means of winning many to Christianity.

We then had a letter from a missionary, Dr. Cunningham, from the West Shantung Mission, Yihsien, China. He was referred to as the school missionary who had just gone out a year ago. The school was asked if they knew of any young physician who had in his first year after graduation treated as many as 11,000 patients. Then it was stated that Dr. Cunningham had had as many. Just a few brief items were read from the letter.

Mr. Moore of Boston told the school in a few brief words about one of the new books in the library. He related an incident of how Soo Thah, in his effort to cross a river in Burma on a raft, had great difficulty. He was caught in the current and drifted nearer and nearer a waterfall just ahead. At the critical moment, the raft upset and went over the falls. Mr. Moore then told us that if we wanted to know what happened to the boy, we should read the book. This was an illustration of how to get missionary books read; simply to tell a brief incident to whet the appetite.

Then followed general questions from the floor for five minutes. Of course not all of the things outlined should be done on any one Sunday, but only some one of them, requiring from three to five minutes. One Sunday it might be a map drill, another Sunday an incident from a book, the third Sunday a passage from a missionary letter, etc.

The battle-line formed, the plans laid, and, the cross in the lead, we shall win the world to Christ.—*J. M. Daniel, Rolla, Mo.*

The Relation of the Sunday School to Mission and Missionary Work.

Rev. J. L. Peacock, Westerly, R. I.

If there is any one feature of the work of the church that stands out more prominently than another during the past century, it is the church's missionary activity.

Rev. Peacock.

It was not until the beginning of the nineteenth century that the church began seriously to take up the work of spreading the gospel throughout the whole world. Having become once aroused to the obligation of giving the gospel to the heathen, the church has steadily sought to honor her Lord by executing the great commission.

To maintain interest and conserve energy in carrying out the command, missionary societies were formed, and these have found their way into nearly every church; so that today a church without some sort of organization especially delegated to study and work for missions is not a church that is considered "in good and regular standing."

But the shame of the church has been that it was left for the women to do this important work. Many a man is obliged to confess that all the missionary knowledge and zeal which he possesses is to be found in his wife's name. Yet all this is soon to be changed. The church is making rapid progress in enlisting men and boys in the work of propagating the gospel among the heathen. The Laymen's Missionary Movement, recently inaugurated, is sure to win its way into every church, and will mean much for the future of Christian missions. The Young

People's Missionary Movement is also destined to meet with favor in every church, and to become a mighty factor in promoting the cause of missions.

But the greatest agency for the promotion of missionary knowledge and zeal is that which already exists in every church—the Sunday-school. Here is an agency which has in it the most abundant possibilities, but which until very recent years has not been utilized. The church is waking up to the fact that if she would be strong in missionary spirit, the foundation must be laid in the Sunday-school.

The thought-life and the heart-life of the church twenty years hence are being moulded now in the Sunday-school; therefore, to have a strong missionary church in the future, we need to begin with the training of those whom we have now in the Sunday-school.

When we fully understand what the purpose of the Sunday-school is, we shall willingly admit that the church is not doing her full duty to the pupils in the Sunday-school when she neglects to teach missions in a very definite and systematic way.

The very fundamental element of the gospel is missionary, and unless we arouse in the boys and girls the missionary spirit we have not given them a full gospel.

In the Sunday-school we teach the Bible, which is essentially a missionary book. The message which you are supposed to be giving those who sit in your Bible-school is a world-wide message of salvation as revealed in that missionary book, and if you have caught this purpose in your teaching, you will make every lesson a missionary lesson that the Bible may be known above everything else as a missionary book.

There is not a Sunday-school in the land, I presume, but what has as a part of its opening or closing exercises the repeating of the Lord's prayer. In that prayer there are many excellent petitions, but the one which is most

preëminently in harmony with the spirit of Christianity is the petition, "Thy kingdom come." The question should be asked very frequently by each teacher and superintendent of the Sunday-school, "Are we doing our part in helping to answer the prayer we so often make, 'Thy kingdom come?' "

So long as there is lack of missionary instruction just so long will you have indifference if not prejudice on the part of the church towards missions.

The atmosphere of the Sunday-school is such as to make it the logical place to train the children along missionary lines. It is the training school of the church in all lines of religious activity. Duty to ourselves, to our neighbors, to our home city, to our state, to our country and to the world are here taught. To fall short of teaching any one of these duties is to fail in giving to the pupils a full religious instruction.

Nothing is more interesting, and certainly nothing more telling, in illustrating the power of the gospel than examples of what the gospel has done and is doing to transform degraded heathen lives, and to make them like unto the Son of God. Every pupil in our Sunday-schools should be taught how great is the power of the gospel to convert the hardest sinner and idolater. A religious education is not complete without a comprehensive knowledge of world-wide missions.

Since it is true that 80 per cent of our church members pass through the Sunday-school, how very important it is that those members shall have received a missionary training in the Sunday-school.

You say that your superintendent is not interested in missions. Get him interested. I got mine on fire by giving him the honored position of teaching the Young People's Mission Study Class. I told him that his words would be more effective than mine, and he believed me.

But you argue that your pastor is not interested in

missions; that he is one who believes that the more money that is given by the church and Sunday-school to missions means less for him. What will you do in that case? It is almost inconceivable that a pastor in these days should be indifferent to the cause of missions. But while it is true that the pastor may have enough influence to chill any missionary enthusiasm that any member or officer of the school may have, it is not always true that he can kill it. More often is it true that he catches the missionary spirit, and becomes an earnest advocate of missions.

Have you ever stopped to consider what it would mean to the cause of missions if every person enrolled in our International Sunday-School Association were interested in missions to the extent of giving one cent a week? According to the figures given by Secretary Lawrance in his Triennial Report, we have 15,110,172 persons enrolled in our schools. One cent a week from these would mean a grand total of $7,857,289.44 a year to be used by the various denominational missionary boards; a sum, by the way, that exceeds the amount spent by all the Protestant churches in the United States for missions. Even if only one cent a month were given, there would be $1,813,220.64, and that would be one-quarter of the amount spent by all the Protestant churches in the United States.

The intellectual training derived from a study of missions should prove an added incentive for parents and teachers to have the subject presented. I know of no broader mental culture than that which comes from a study of missions. Involving as it does the knowledge of geography, history, literature, language, customs, institutions, government and religion, its mental culture is in no sense insignificant. Moreover, the study of missions has the desired effect of encouraging our young people to read the most wholesome literature.

Take, for example, the study of missions in Japan. Those who have been studying Japanese missions are capable of appreciating Japan as a mighty factor in the world's politics, and of understanding the strategic importance of giving that wide-a-wake nation the gospel at once. Anything that relates to Japan immediately incites interest in the minds of those who have studied Japanese missions.

It may be said that the person who has a full knowledge of missions possesses a liberal education. But the purpose of all this education is not for culture, important as that may be. It is for service.

There is nothing equal to the study of missions for keeping alive the evangelistic spirit. The spirit of prayer is most easily cultivated when there is concern for the heathen, and that spirit of prayer is never confined to the foreign field. The Christian who is anxious for the conversion of the heathen is very likely to show some anxiety for the conversion of those who are his neighbors at home.

There is a very vital relation between the personal religious life and the salvation of the world. With the realization of the exceeding value of the human soul there comes a deep sense of one's own responsibility for that soul wherever it may be.

It has occurred to me that there may be some here who are anxious to begin some definite work in missionary instruction in their Sunday-school, but do not know just how to begin. I suggest that you secure a copy of the Sunday-School Times for September 28, 1907. There you will find under the heading, "Arousing the Pupils' Interest in Missions," some very valuable suggestions as to how to begin systematic work. Among the most valuable things in that article is the list of the best missionary books for Sunday-schools. One more hint and I am through—write to your state Sunday-school secretary,

or if he cannot help you, to your denominational mission board, for information on how to begin the work of missionary teaching in your own Sunday-school. If you have not begun, "do it now."

Home Missions and the Sunday-Schools.

J. F. Love, D. D.

The Sunday-school is missionary or it is a mistake, an illegitimate organization and offspring of the churches. If there is no place for missions in the Sunday-school, there is no place for the Sunday-school in the work of the churches, whose chief business is to spread the truth and gather the lost. If the Sunday-school is not missionary, it has no mission.

The Sunday-school is the largest, best equipped and strongest organization under the control of the churches, and must therefore be reasonably expected to accomplish more of the business of the churches than any other which they operate.

How the Sunday-School Promotes Missions.

1st. The Sunday-school teaches the Truth, and this is fundamental mission work. Somehow the Bible must be made accessible to men and its teaching brought home to their hearts and lives. The scale of civilization everywhere is gauged by the degree of accessibility or inaccessibility of Revelation to the people. Civilization is dwarfed even among nominal Christian peoples where access to the Bible is indirect. And personal character is gauged by the same condition. The Truth is the touchstone of character. Teaching the Truth, then, is missions in a high and true sense.

2d. The Sunday-school is a maker of converts to Christianity, which is the essential mark of a missionary agency. Do you tell me that 87 per cent of all our con-

verts are won by the Sunday-school, or at least predisposed and prepared for conversion by this agency? In that fact you have the missionary value of the Sunday-school in comparison with other missionary organizations.

3d. The Sunday-school is to be the promoter of general missionary benevolence in our churches. It may not hearten the pastor who hears me and should not lower his ideal nor lesson his zeal to attain it, but the truth may as well be told: We shall not have a generation of contributors in our churches until our Sunday-schools train it. If but two cents a week from each pupil in our American Sunday-schools would add at once nearly $2,000,000 to the missionary receipts of the evangelical churches, what will be the sum realized when these boys and girls have received their training in Sunday-schools and grown to men and women, members of our churches and loyal stewards of wealth?

4th. But we are making more than converts in the Sunday-schools and will get more than money from them. Here is the missionary plant-bed of the churches. From these schools will be drawn our chief supply of men and women to reinforce our inadequate and depleting missionary lines. Taught to give their hearts and their money to Christ, they will give themselves to His service. Like Cyrus Hamlin, they will drop their hearts with their pennies into the missionary box. The Sunday-school has given us already many of the very best missionaries, but with the increased attention given to the missionary lesson, the missionary library, and instruction, it will yet give us an army.

The Fitness of Home Missions in the Sunday-School.

All I have said for missions in the Sunday-school applies with even additional emphasis as an argument

for home missions in the Sunday-schools. The home mission library, the home mission lesson and teaching must not be neglected if the school is to fulfill its mission and its teachers are to enter into their largest opportunity for service. We will look at this.

1st. Your business as a teacher is to fit your pupils for the largest benefit to others. The home field is the immediate sphere in which the majority of these pupils will spend their lives. If the claims of the homeland are not laid upon them they will grow up indifferent to the duties and opportunities which through life will face them as no others will. If the sacred and binding claims of these near duties are not impressed upon them you have lost the largest opportunity which your work as teacher affords you. Besides, if the children are not taught to respond quickly to the immediate duty, we may not expect them to respond to the remote; and if they do there will be ground to fear that it is more the appeal of romance than of human sin and need. "Beginning at Jerusalem" means for you to start to Africa by an evangelizing tour through the negro quarter on the plantation or in the city, to China by way of the laundry shops, to Italy through the Italian tenement district. And you are not the man to go to these people abroad if their need at your door has not broken your heart and made a home missionary of you first.

2d. The Sunday-school must teach home missions in order to fulfill its office for the church of which it is an agency. Full and symmetrical character is the great need of the churches of Christ. One-sided training makes hobbyists, faddists, bigots, cranks. Unequal instruction makes lopsided contributors. The teaching of the Sunday-school should include everything the church stands for and develop complete loyalty to it. Home missions should have as large a place in the Sunday-school as is

given it in the church and in the general work of the denomination to which that church belongs.

3d. Coöperation between the Sunday-school and the Home Mission Board is fitting because missionary conquest on the home field is peculiarly conditioned upon Sunday-school work. The first home missionary opportunity belongs to the Sunday-school teacher.

The hope of the city lies in safe-guarding the children endangered by its sins. We have small hope of rescuing those already scorched by the hot fires of human passion that burn there. We must make a desperate effort to save the young. And the Sunday-school children themselves become the very best city missionaries. Home missions in the Sunday-school brings this work home to the conscience of the pupil and will turn out a great home missionary corps where the need is greatest, and in manifold ways the Sunday-school will touch the whole problem of home missions.

4th. It is appropriate to teach home missions in the Sunday-school because our home mission boards are the chief propagators of Sunday-schools. Home missionaries organize more Sunday-schools than the agents of any other board included in our denominational machinery. The Sunday-schools should, therefore, coöperate with the home mission boards, because in doing so they have their largest opportunity for promoting their own work.

5th. The Sunday-school must teach home missions to fulfill its primary function, which is that of teaching the Bible. The Bible teaches home missions, and if the Bible is taught without evasion home missions will be taught. You cannot name a great mission text which does not teach home missions.

Save America and you save the future seat of empire of this Anglo-Saxon race, whence will issue its influence and power to the ends of the world. Therefore, save America or you will never save the world.

The Value of the Teaching of Foreign Missions in the Sunday-School.

Bishop W. F. Oldham, D. D., Singapore, Bishop of the M. E. Church for Southern Asia.

I am to speak to you about the value of the teaching of foreign missions in the Sunday-school.

Bishop Oldham.

There are two factors that every child supplies which makes such teaching valuable. First, the child has a vivid imagination. Second, the child has a plastic mind. That which you once put into a child's mind will forever after color that child's thinking. Therefore, in the presentation of foreign missions to a class or to a Sunday-school it ought always to be done not in the statement of abstract truths, but in the presentation of concrete facts, either by stories with a touch of the dramatic in them, or by illustrations, whether of cards or pictures or lantern slides or scrolls or charts or whatever it may be.

Supposing, for instance, that I stood before a country Sunday-school in which there were fourteen boys and forty-two girls. Suppose I were to tell them this story—that once upon a time in the city of Bangalore, in southern India, there came a little girl of seven to the mission school. She was a little Brahmin girl of the very highest caste of India. She applied herself to her books. She ingratiated herself into the love and kindly feeling of her teacher and of her fellow-students. They all loved the little high-born and finely-fibered little girl. She came to nine years of age; then, just as she was making great

progress in her elementary studies, and her teacher thought that there would be at the end of it a trained woman, she came to the teacher one day and said sadly, "This is my last day in school. Tomorrow I enter the zenana.

There was great regret all that day and a tearful farewell in the evening when that little one nine years of age went away. They all knew that she would have two years' further residence in her father's home, and that during those two years she must be married, and that when she came to the end of the next two years she would accompany her young husband to his father's home and be from that time a stranger to her own people. And during those two years this happened: The rajah, the king of Mysore, himself a mere lad, must be married. They searched the kingdom through and through for the right girl for the rajah to marry, and the little girl of my tale was the one that was chosen. She was betrothed and married, and when she was eleven years of age she became the Maharanee, or great queen of Mysore.

But that little girl had had two years of contact with the missionary, with New Testament ideals, and she went into that palace saying, "I am determined to enlarge the period of a girl's freedom," and she worked away at it; and in spite of priestly opposition and in spite of conservatism of perhaps the most conservative society on the face of the earth, that little girl has prevailed, and now in the province of Mysore every high caste girl can go to school until she is ten, and she does not need to be married until she is twelve—one year added to the girlhood of the whole kingdom. Now, let me tell that story, and immediately every little girl and every little boy gets the idea that missions are good, for they have made a little better chance—of another year—for a lot of children on the other side of the earth.

Let me tell another story like this—and these are

actual occurrences: There was a little Sunday-school class—I think it was in New Jersey—with seven boys in it, and a teacher saying to those seven boys, "If each of you will bring a New Testament and write your name in it, I will send that New Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there and ask that boy to promise that he will read that New Testament." Those seven books crossed the sea; they reached India, and the faithful man there, answering the invitation of his friend here, takes those seven books and goes out on the street, and finds one boy, and then another, and another, and another, until the whole of them are found. One of those books falls into the hands of a little Brahmin lad. That boy because he was affected by the thought that some strange and unknown land held a little boy who thought enough of him to send him a gift, took it and promised to read it. That little fellow became so engaged with the reading that he never ceased until he found the inner heart of it, and for forty-six years that man was the altogether splendid and forceful Presbyterian minister, the Rev. Baba Padmanji. Tell that story and there is not a little boy with a Bible who will not want to give it away at once.

Finally, suppose this should happen, as it did happen: A little boy up in the state of Maine, seven years old, taken to church where things were not altogether comfortable seventy years ago for little boys, and the little boy did not go because he wanted to, but because he was taken. He was put down on the front seat at the evening service, and was uninterested until a stranger came into the pulpit and began to take down a number of charts; then the little boy sat up and began to look, and the man began to talk about foreign missions, and there was put before that child's absorbed gaze a picture, and he saw that great circle which was dead black, and in

the middle of that circle there was a small white spot, and the little boy, all eagerness, heard that man say, "Do you know what that black circle means, and do you know what that white spot means? That black circle represents the millions who are living in the night of paganism, and that little white spot is the little handful of Christians that are to be found in pagan lands." That boy got hold of it. He is seventy-six years old at this time, and he said, "I never forgot that, and when I went home I knelt down and said the prayers my mother taught me, and then I added this on my own account, 'Oh, Lord, let me get to be a big man, and I will work to make that white spot a little larger, that there may be not so much black, and that there may be a little more white.' "

Six years ago in the city of Cleveland the church to which that man belongs held a great missionary convention, and at that convention something over $300,000 was pledged at a single session, and the man who had been the little boy gave one-third of that whole amount. The largess of that man, his benefaction, his philanthropy, is found in every land under the shining sun, and it comes from the fact that a boy's imagination was captured, and that the plastic heart of the child was touched when he was seven years old, and therefore he became the greatest missionary giver in his church at seventy-six years of age.

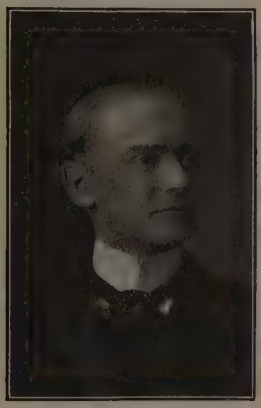
I have told you my story of the value of the teaching of foreign missions in the Sunday-school for broadening the horizon, for enlarging the vision, for making a man that shall be tall, sun-crowned, lighting the world as far as one man can.

I have attended many Sunday-school conventions but none has equaled the Louisville meeting in good-fellowship, in progressiveness and in power for good. Surely, this was the greatest meeting ever assembled on this continent.—*J. S. Carroll, Troy, Ala.*

The Sunday-School and World-Wide Evangelization.

Rev. George H. Trull, Sunday-School Secretary of Presbyterian Board of Foreign Missions.

That was a significant part of our General Secretary's report the other morning when he said that "The missionary department is a recognized department of the work of the International Association," and recommended intelligent, systematic missionary instruction in every Sunday-school in the land, and in addition systematic giving to missions through denominational boards. He also further stated as one of the immediate needs of the International Association a Superintendent for the Missionary Department. Those of us who are working in connection with the mission boards of the churches gladly welcome these declarations.



Rev. Trull.

There are three present urgent needs upon which I would lay emphasis tonight.

1st. A Missionary *Policy* in the Sunday-school.

2d. Adequate *Organization* to make the Policy effective.

3d. *Equipment* or Tools with which to work.

I. A Missionary Policy.

This must be comprehensive and adequate and should include at least four things.

(a) *Education.* I use this word in preference to information because we have a good deal of the latter and very little of the former. What we need to do is to de-

velop a frame of mind in the child favorable towards Missions. This can only be done by the process of education. It must be *systematic* and not spasmodic. It must be *graded,* adapted to the intelligence of the individual.

(b) *Prayer.* The second feature of our missionary policy is Prayer. When the child talks with another it is conversation; when he talks with God it is prayer. He should be taught in a very simple, natural way to talk with God, and if our missionary education is of the right sort he will be led thus to pray. Learning of the needs and conditions in non-Christian lands and of the striking contrasts they present to his own manner of life, the child's heart will be touched to talk with the Father in Heaven about how to help the girls and boys across the sea.

(c) *Giving.* The missionary policy must also include benevolence. Our education fails at a very vital point if the impressions we make do not lead to definite expression in gifts and service.

It is for Sunday-school workers to show the youth of the church that prayer and giving are vitally related, and at the same time to raise the standard of benevolence. If the church is ever to meet her obligations financially, both at home and abroad, she must adopt a higher financial standard than that of copper. Paul's remark that Alexander, the coppersmith, did him much evil has a twentieth century application. Recently a letter from a Sunday-school superintendent took exception to an effort that was being made to raise the giving of a special missionary offering to a silver standard. "You must remember," he said, "that pennies are the coin of childhood." Unfortunate, yes, when benevolence is concerned. We have been enforcing the idea of penny giving in the minds of the children by our hymnology. I venture to say that in hundreds of primary departments all over the

and the song that was sung today when the offering was taken was, "Hear the Pennies Dropping." Such instruction in a large measure explains church debts, poorly paid preachers and mission boards' deficits. We have made our religion a penny affair. Let us teach our children to give that which costs them something.

Giving should be according to the scriptural method: (1) Individual, everyone giving, and everyone giving his *own* gift. (2) Systematic. We eat, sleep and work with system. Why not give on the same basis? In the Sunday-school this method of giving should be taught. (3) Proportionate. Not alone should everyone give his own gifts systematically, but in fitting proportion to his ability. As income increases, so should giving.

(d) *Recruits.* Our missionary policy would be incomplete if we did not aim to secure the consecration of life to missionary service. The aim of our Sunday-school work should be not merely to lead scholars to know Christ, but to make Him known by life and testimony. It is the Sunday-school teacher's opportunity at this impressionable period of life to present the call for missionary service.

II. Organization.

Time is left for but a few brief sentences on our last two points. If the fourfold missionary policy of which we have been speaking is to be made effective, somebody must make it so. In every Sunday-school there should be that form of missionary organization best adapted to local needs. In some schools the whole school is organized as a missionary association, with the same or different officers from that of the regular school. In other schools the work is carried on by a missionary superintendent, director or secretary, and with him may be associated other workers, forming a missionary committee.

In most schools a missionary committee is feasible and desirable.

III. Equipment.

In order to make the policy effective, not only are workers necessary, but equipment as well. The workman must have his tools—so must the missionary committee. Make up your mind to invest a little money in missionary supplies. You should correspond with your denominational board and send for a catalogue.

The Algerian Mission Band.

Miss Nellie L. Miller, Baltimore, Md.

One of the blessings arising from the cruise of the World's Fifth Sunday-school Convention—the extent of which eternity alone will tell—was the organization of the "Romantic Women's Algerian Mission Band," to give aid to our Moslem sisters.

The Mohammedan girl is an affliction to the family. One of their proverbs says: "The threshold weeps for forty days when a girl-baby is born." She is absolutely neglected; is married as early as eight years of age, often to men with families of children older than herself. Often she is one of four wives, any or all of whom may be divorced upon the slightest possible provocation or without even this, at any time, as the husband's pleasure may suggest. No court proceedings are necessary. A missionary describes her lot as follows: "As a babe, she is unwelcome; as a child, untaught; as a wife, unloved; as a mother, unhonored; in old age, uncared for, and when her miserable, dark, dreary life is ended, she is unmourned by those she has served."

There are not less than one hundred million Moslem women! Miss Trotter has for twenty-odd years sacri-

ficed all, at her own expense taking into her own home as many as possible of our poor outcast sisters, teaching them, besides different means of earning a living, the love of the blessed Savior.

It is to help Miss Trotter in this great work—undenominational—that we organized and now have ninety-seven members, who have pledged themselves to contribute amounts ranging from 50 cents to $50 each year for three years, for the support of two helpers—one of whom started into her work last October and is a great help and comfort to Miss Trotter. We hope soon to be able to send the second helper.

Not one cent of the amount contributed is used for expenses.

Could our readers have seen and heard Miss Trotter express the gratitude which filled her soul as she realized this answer to her prayers, they must have felt grateful to our heavenly Father, for the privilege of helping to reach as many as possible of those, who, without our help, might be lost.

Miss Trotter and her helpers are doing all in their power, but, with only one worker to one hundred and fifty thousand souls in darkness, comparatively little can be done.

At our meeting in Louisville, during the Sunday-school convention, Mrs. E. K. Warren, of Three Oaks, Mich., was elected honorary president; Mrs. Ida Hicks Rawson, of St. Johns, Mich., was elected president; Miss Nellie L. Miller, of Roland Park, Baltimore, Md., continues as secretary and treasurer.

It was unanimously decided to change our name to "The Women's Algerian Mission Band," and to make our organization a permanent one, trusting, with the help of our heavenly Father, to enlarge our work as much as possible.

Does it pay? Is any good accomplished? We are told that Mohammedans are among the very hardest

people to reach—yet, thank God, the seed sown has begun to take root. A Missionary says: "The natural intelligence and sweetness of character shown by many of them, show what might be made of them. The girls have all the light-heartedness and merry ways of western girls, with the same tenderness toward suffering. If they become followers of Christ, they are of the stuff of which martyrs are made." One little girl in a mission school bravely said she believed in Jesus. The news was quickly told at home and she was severely beaten. Several days afterward she was back in school. Her teacher asked had she been beaten very much. "Yes," she said, "but never mind; wasn't Jesus beaten for me?" Many willingly suffer most cruel treatment for accepting Jesus.

Motions were unanimously carried to ask all members to extend their pledges to six years; also to hold our regular meetings always with the Sunday-school convention, and to request each member to do all in her power to secure as many new members as possible and "to appeal to Christian womanhood to right these wrongs and enlighten this darkness by sacrifice and service."

Our next meeting is to be held at the time of the World's Sixth Sunday-school convention, in Washington, D. C.

The Louisville convention will ever be memorable to me for its action approving graded lessons, the emphasis given to the immediate need of world wide evangelization and the general secretary's recommendation for the organization of a missionary department with a missionary superintendent.—*George H. Trull, New York City.*

A promise and prophecy of a better American citizenship and a sounder public conscience.—*Rev. Frank A. Smith, Haddonfield, N. J.*

The Story of the Young People's Missionary Movement.

C. C. Michener, New York, General Secretary.

The Young People's Missionary Movement is not a Sunday-school movement, but a movement of the mission boards. It represents the ideas of the Home and Foreign Boards with reference to their wishes in regard to missionary instruction. This movement does not claim to be expert with reference to Sunday-school matters, but is expert with reference to missionary matters. Its purpose is to serve as the connecting link between the great missionary bodies of the Protestant Church on the one hand and the Sunday-school on the other, in order that this missionary material, which is needed for the ripe religious instruction of the children of the church, shall be put in such form as that the Sunday-school agents can use.

C. C. Michener.

The movement was organized at a conference of missionary leaders at Silver Bay on Lake George, July 18, 1902, and the office was first opened in New York City in January, 1903.

The management is in the hands of a board of managers of thirty-nine members, twenty of whom are secretaries of mission boards and societies, and nineteen are prominent business and professional men. The majority of power must always be with the mission boards, by whom the movement was organized and for whom the work is directed.

It should be noted that this organization is international. The work in North America is under the direc-

tion of the international board of managers. However, in prosecuting the work in Canada, the seven Canadian members of the board form the Canadian Advisory Council.

The work of the board of managers is distributed among sub-committees, which work under its general supervision. The organization at present includes a field, editorial, publication and office and Sunday-school departments. The Sunday-school department acquaints organizations and leaders with the desires of the mission boards for missionary instruction in the Sunday-school. It also deals with editors, lesson writers, publishers, and other leaders, in order that the work of missions may have its proper place in Sunday-school publications. It conducts each year one summer conference on the Sunday-school and missions, assists in institutes on the same subject, and helps in the various Sunday-school summer schools and conventions.

The aims of this department are to bring the life and literature of missions to bear on the child's religious life, to develop the missionary spirit as a normal part of Christian living, and to educate the future Church in the work of the kingdom of God throughout the world.

The Bible always has been and probably always will be the principal text-book for use in the Sunday-school. This same book is the greatest book on missions ever printed. From this book, missions get their commissions, their work, their method and their inspiration, therefore, those portions of Scripture which deal with the missionary problem, whether at home or abroad, must have consideration before each class of every Sunday-school. Because of the large numbers enrolled in the Sunday-school, it is within the power of the leaders of the Sunday-school world to change the whole church with reference to its attitude on any given question. The two-thirds of the present church membership that gives nothing to missions, can easily be reduced to one-third.

It is a matter of great encouragement to the missionary organizations that, without exception, the various Sunday-school bodies are coöperating with the plans of the mission boards for missionary instruction in the Sunday-school.

With the Sunday-School Editorial Association, the opportunity came to assist in securing the proper presentation of the missionary principles of the Christian religion and the missionary character of the Bible.

In coöperating with the Sunday-school associations, the movement has sought largely to assist in establishing missionary departments in these organizations and in training up a large force of workers who will carry this idea into the Sunday-school summer schools and conventions.

Another important part of the work in the Sunday-school field is coöperation with the denominational Sunday-school organizations, and especially with the Sunday-school departments of the mission boards.

The two conferences on the Sunday-school and missions which have been held at Silver Bay on Lake George, have been far-reaching in their influence on this problem. The purpose and plans matured at the conferences have met with the universal approval of the Sunday-school bodies. The third conference to be held in July, 1908, is held not only at the request of the mission boards, but also with the approval and coöperation of the Sunday-school organizations.

If the proper material can be provided out of the life and accomplishments of missionary work, the plans proposed for missionary instruction in the Sunday-school will give to the church of the next generation by far the strongest missionary leadership it has ever had. One of the largest opportunities for service today is for writers who know missions, who can take the material, so full of adventure, sacrifice, and heroism, and put it in proper form for Sunday-school literature.

TEMPERANCE DEPARTMENT.

Committee, 1905-1908.

J. F. Hardin, Chairman.....Eldora, Iowa
Mrs. Zillah Foster Stevens, Secretary.....Alton, Ill.
C. M. Campbell.....Sacramento, Cal.
Frank Woodbury.....Halifax, N. S.
D. M. Camp.....Newport, Vt.
A. A. Morse.....Portland, Ore.
M. C. Bridges.....Norwood, La.
R. C. Willis.....Crawfordsville, Ind.
Lyman B. Vose.....Macomb, Ill.

Committee, 1908-1911.

J. J. Maclaren, Chairman.....Toronto, Ont.
Mrs. Zillah Foster Stevens, Secretary.....Alton, Ill.
C. M. Campbell.....Sacramento, Cal.
J. F. Hardin.....Eldora, Iowa
J. J. Maclaren.....Toronto, Ont.
D. M. Camp.....Newport, Vt.
Rev. W. H. Bowler.....Shoshone, Ida.
P. Ross Parrish.....Jacksonville, Fla.
M. E. Boughton.....Arden, Man.
E. Michener.....Red Deer, Alberta

Sunday-School Temperance Work.

MRS. ZILLAH FOSTER STEVENS.

On my way to this Convention I passed through a typical factory town with forty-seven saloons and one church. In this church they had a revival. Among the converted was an old Scotchman named Jimmie Andrews, and everybody said, "Jimmie Andrews will be on another drunk before the week is out," but Jimmie Andrews didn't get on another drunk for nearly a year. Unlike most men who give up liquor, he did not improve in looks—he grew thin and haggard. At prayer meeting one night some one said, "Jimmie, what makes you look so bad?" and he replied, "It's the double fight—there's a fight in here every day with the appetite, and there's a fight outside every day with the forty-seven

Mrs. Stevens.

saloons!" He added, "Some men have said that after praying they had the appetite taken away. I've prayed, but the appetite is not gone; it grows worse, but I hope if I fall the Lord will remember that I fought and conquered every day for a year." A little after a year Jimmie got drunk; but there wasn't a soul to say a harsh word or to think a harsh thought. They remembered the more than 300 days, and every one FIGHTING DAYS, with the terrible temptation inside and outside, and the church and friends spoke helping words and reached out a helping hand; and, more than that, they went down into their pockets and collected $500. They said, "We'll give Jimmie Andrews another chance. We'll send him to take the Keeley cure to see if the appetite can't be taken away." They offered the money to Jimmie, and he said, "You've been awfully kind to me, you've forgiven me, you've helped me with your kind words, and now you are ready to put out your money; but don't you bother about me. I've not got very much longer to live. It doesn't make much difference to me. But I've got a little Jimmie, twelve years old. Can't you do something to make little Jimmie safe? Won't you do something for him—to make him safe?" That's the need, and the International Sunday-School Association, through its temperance department, is undertaking to do the best it knows how—to find out better than it knows—how to keep little Jimmie safe. He's ignorant; he needs instruction. Little Jimmie is weak, too; he needs to be made strong; he needs to have moral courage, and little Jimmie has forty-seven saloons to face every day, and in Sunday-school only an hour each Sunday. The Sunday-school is undertaking to teach ignorant little Jimmie and make him strong; put moral courage in him, and then, and then—wipe out the forty-seven saloons that tempt little Jimmie all the time! There's the need! Instruction, moral courage, moral strength and the end of the liquor business—

that's the standard for Sunday-school temperance work!

Look at another case that shows how the need is met and fulfilled. There is a boy that comes to our house to bring the milk. I will call him "Freckles;" his face is covered with freckles, and so the name will be appropriate for my story. On the seventh of April we had a local option election, and some of the men there wore badges bearing the words, "The Saloon Must Go!" Freckles the day or two before election came around to the kitchen door with his white badge, "The Saloon Must Go!" He did not have much help; he has no mother, he has a drinking father; but he has a Sunday-school where he goes every Sunday, and by the instruction in Sunday-school he had been made strong and ready to go into this fight. As he came up he said, "Mrs. Stevens, do you believe the saloons will go? It's an awful hard town to live in!" We had the election and the town went wet—overwhelmingly wet—and the men who had worn the badges took them off and said, "It's not any use; might have known it wasn't any use to have a local option election in this town. Of course it was going to go wet!" But the morning after election "Freckles" came around and on his coat was the same badge, "The Saloon Must Go!" I said, "Why, you haven't taken off your badge yet!" He replied, "Why, no, I haven't; what should I do that for? It was the men who voted yesterday, but it will not be very long before we Sunday-school boys will be doing the voting, and then the saloons are going to go!" There's a case of where the Sunday-school has met the need! The standard of Sunday-school work in that Sunday-school, which changed "Freckles," the average every-day boy, to wearing such a badge after the town went wet, is a definite standard! They observe four temperance lessons a year—one every quarter. They have temperance teaching in every grade of the school. They have temperance talks by their superintendent, and temperance

sermons by their pastor, temperance facts, temperance pledge signing. "Freckles" had signed a pledge like this: "For love of Christ and country I hereby make my declaration against King Alcohol. I pledge myself never to use intoxicating liquors, as a drink, and to do all I can to end the drink habit and the liquor traffic." So while he may be a total abstainer, he's going to do all he can by wearing a badge—by wearing it the day after the town went wet—because he is going to vote after a while, and then the saloons are to go. There's our work. Give them instruction, moral courage, more strength, to overthrow the saloon, even if the first battle does go the wrong way.

Round Table Conference.

CONDUCTED BY MRS. ZILLAH FOSTER STEVENS.

Q. How best observe Anti-Cigarette Day?

A. Get ready a long time before hand. Get facts—pictures, cartoons, information that will make the scholars know what cigarettes will do for them; pledges, and have them ready.

Q. Where can they be procured?

A. From the Sunday-School Times Company, the National Anti-Cigarette Society, Chicago, and the Women's Temperance Union, Chicago.

Q. Where can we get the addresses of the publishing houses and the numbers of the leaflets which will assist us?

A. From the Women's Temperance Union or National Temperance Society, and the Sunday-school Associations.

Q. What temperance teaching most strongly influences girls?

A. The style that makes them realize the power of

influence. Women have to work through somebody else, but they can use a tremendous influence. Women make customs and men make laws. Have every girl understand that she is responsible for the social customs of her age and generation.

Q. How about the use of medicines—patent medicines, strychnine, any drug?

A. The purpose of temperance teaching is to make ourselves fit for service to God. From anything which impairs the power of service, whether patent medicines, drugs, headache tablets, you ought to abstain.

Q. Reasons for pledge signing?

A. Pledge signing is a bar to temptation. I wrote to Dr. Cuyler and asked a message for your conference, and he said, "Tell your Sunday-school people that when I was a boy my guard against the temptations of college life, and ever afterwards, was in the signing of the pledge." Have your children sign the pledge for the sake of safety to themselves, as a power for good, and an example.

Q. How record names of pledge signers?

A. One of the ways is a wall pledge, and keep it up in the Sunday-school room. Another way is to string together your pledge cards. Another is to have a record book with two pledges—one against liquor and the other anti-cigarette.

Q. How best observe World's Temperance Sunday?

A. Get ready—get your facts, the very best and most interesting things. I cut out for a month the items about saloon doings in one little paper published in a small town and pasted them on this red rag. Then I asked them to consider that was the newspaper result in one town for four weeks. In showing that in Canada once a little girl said to me, "Mrs. Stevens, I know where I will go to be a missionary—I think I shall have to go to your country!"

Temperance Teaching in the Primary Department.

Mrs. Mary Foster Bryner, International Field Worker, Peoria, Ill.

The discipline of warning begins early. As soon as baby learns to creep he must be warned of the bright pin that may prick him; of the bright fireplace, where he may be burned; of the machine wheel, which would break his little fingers. As he grows older and toddles in the yard he may pick one of those pretty roses, but he must be warned about the thorns on the stem.

I wish to bring you two things often mentioned with regard to childhood, and because of which some people say it is not necessary to teach temperance lessons to little children. They say that all that is needed is to keep the environment right. If environment were everything, why was it necessary when God placed his first children in Eden—where the environment must have been perfect—to give, as recorded in Genesis, a warning?

Again it is said that if the child is taught in his inner life to be right, there will not be much danger. Think of what is written in the second chapter of the first book of the New Testament. A little child was born—the most perfect child in His development and growth—the Christ-Child—and yet before that Child was old enough to know the danger there came to His parents in a dream a warning. There was danger from the outside, and that Child had to be taken away from it. So today there are parents who are glad that there are places where the children may be safe. They, too, are moving and taking the children away that they may be safe until a certain danger is passed.

This afternoon a block below as I inquired of a group of four boys of the location of this church, I asked one, who appeared to be the oldest, if he was a temperance boy. He replied, "No; we ain't temperance!" Turning

to another I said, "I hope you are!" and he replied, "No; I ain't either!" Then I turned to the remaining two, who appeared to be about ten years of age, and said, "I hope there are two out of these four boys," and they responded, "There ain't none of us temperance!" We need to impress such children so strongly by our positive teaching that they will refuse temptation. Danger signals are needed, and as early as there is temptation coming to them we need to give them temperance teaching. To our beginners that little verse, "Keep thyself pure," is one of the mottoes that we might use. Another, "Oh, Lord, keep the door of my lips." We talk to the children about the "doors" to their bodies, that the lips are the strong "*doors,*" and that they must be careful of what comes out and of what goes in. They will soon learn the prayer, "Oh, Lord, keep Thou the door of my lips," and the song which is used with much success in many of our beginners' departments, "The best drink for children is water, clear and bright; in every spring it bubbles and sparkles in the light." In the primary department our verse may be longer and stronger in sentiment. For instance: "From drink with its ruin, sorrow and sin, I surely am safe if I *never begin.*" We may teach them to say, "*Never begin*" in a most positive and strong manner. Part of the work of the six-year-old child in the Sunday-school is to learn the Lord's Prayer. Coupled with that petition, "Lead us not into temptation, but deliver us from (*this*) evil," we often put in the word "*this*" on temperance Sundays. Every time that we yield to temptation it is easier for us to do wrong. So with that prayer and verse we may teach the song, "Yield Not to Temptation."

There are four desires in the primary child. Every primary boy wants to be big and, appealing to his desire for bigness, we have these temperance sentiments, which are commendable:

God gave me this good body
To grow both strong and tall;
Tobacco helps to spoil it,
And so does alcohol:
Into my mouth they shall not go;
When tempted, I will answer, No!

Now we can also help these boys to desire purity and honor—to think of the house (the body) they live in—as the dwelling place of God. We have also this verse: "My body is a temple, to God it does belong, He bids me keep it for His use, He wants it pure and strong," etc.

There is in the child a desire to wear badges and buttons. Temperance buttons are used largely in Canada and the children love to wear them with the bow of white and the initials in red—The White Ribbon Army. In connection with the little bow of white, or some similar badge, we have this verse: "My little bow of white will help me to do right; if tempted wrong to do, I will bravely answer 'No;' I will not fail to do aright each day if I will watch and pray." Then even the primary children are beginning to desire to have a part in closing the *"doors,"* so to speak, and closing the saloons. I know a number of boys who take a great pleasure in repeating it. They cannot cast that little piece of white paper to say whether the saloon door shall really be closed, but they can say, "There's a little public house just beneath my nose; it's the little public house which everyone may close." So in connection with that little prayer, "Keep Thou the door of my lips," you see we have considerable of the temperance sentiment that we are trying to bring to the children in the Sunday-school.

This meeting of the International Sunday-school Association furnishes both an ideal and an inspiration.—*Byron H. DeMent, Louisville, Ky.*

Temperance Work by Men's Classes.

George W. Miller, Paris, Ill.

There are many channels through which the organized men's class can express itself for the welfare of the community, but the particular phase of activity and practical service which I am asked to present is that of

The Temperance Department,

not so much as it relates to the individual school or class, but as it is concerned with the community.

"The Saloon Must Go"

should be the motto and working basis of every men's class in the country.

I was honored with the position and responsibility of the chairmanship of the local option fight in a city of over 10,000 population, where there were twenty-one saloons paying $1,000 a year each for licenses, but following our temperance campaign they were voted out by 715 majority, in which fight I had the active sympathy and support of my class of men.

Men's Classes Against the Saloon.

What can men's classes do to help close the saloons?

1st. They can agitate and educate and champion the principle of local option and a closed saloon.

2d. Wherever men are found in shops, stores, factories or offices they can distribute leaflets to present the facts and figures of the deadly work of the saloon. They can talk it, stir it up and create a sentiment that will be irresistible as it gradually takes hold of men until the ballot will tell the tale and the saloons will be closed.

3d. On the eve of a temperance election the teacher

of the class may bring local option before the men for discussion and others may compile facts on the saloon question as it relates to national, state and municipal interests.

4th. Let these facts and arguments be put before the men in a clear and forceful manner. Deal with the question from every standpoint; the commercial, economical, municipal, moral and religious.

5th. Furnish maps indicating the dry and wet territory of states and of the United States and show how and why the temperance wave is spreading and that it is here permanently, and will continue until the saloons are closed.

6th. As far as possible seek to commit every man of your class against every aspirant to office of every party who is not committed to temperance legislation and a strict execution thereof.

On Election Day.

Before election day have your men lined up and organized for work at the polls; preceding the election have the men in their several wards or precincts supplied with the names of doubtful voters who will be personally seen and encouraged to vote right. Keep the men constantly on the warpath, especially the last few days before the election. Take nothing for granted, but see voters face to face and carry on an intense personal campaign of education and persuasion.

Then on election day have as many of your men at the polls as possible in groups and singly, on the alert and ready to discover and defeat every move of the enemy; never relax your efforts until the polls are closed, and, by the blessing of God, victory will come.

To summarize, let our men's classes engage in a campaign of education, of agitation and action and be well prepared to meet the saloon advocates from every stand-

point of the question, present facts, create sentiment, arouse the public and direct enthusiasm along practical and effective channels with the purpose of defeating the saloon at the ballot box.

Pledges and Pledge Signing.

HON. JUSTICE MACLAREN, TORONTO, CANADA.

A CONSIDERABLE number of people do not approve of getting young children to sign the pledge. Well, for some seventeen years we have had temperance teaching in the Sunday-school—since the convention in Pittsburg in 1890. It was resolved that there should be four temperance lessons every year. I think the most effective way of clinching the teaching is still the old-fashioned way of getting the children to sign the pledge. I cannot remember when I signed the first temperance pledge, and as one who has never taken a glass of liquor, I attribute it very largely to the fact that I was so early in life pledged in that way. I believe, Mr. Chairman, that I was even a more rabid temperance advocate as a boy of ten or twelve than I have ever been since, although I have been at this work all my life. So far as my observation has gone, more effective temperance work has, I believe, been done by those who were pledged very early in life than we are disposed to believe. My own boy at six or seven was a rabid temperance advocate, and has continued ever since, and my youngest, who is just seventeen years, in the north country on a shooting expedition, in a township in which they were engaged in a local option contest, went with his companions, thorough going temperance young men, to a local option meeting and, according to the testimony of the farmers, made rousing speeches.

I am a teacher of a young men's Bible class, which claims to be the largest young men's Bible class in Canada, and I have not heard of it being contradicted. For more than twenty years our church has furnished its Sunday-schools pledges both against liquor and tobacco. I found a considerable number who were not willing to give up the tobacco habit, and so it occurred to me that our better plan was to appoint a second temperance secretary for the International pledge. The International temperance secretary took charge of this pledge, so while he would get all he could to sign the liquor and tobacco pledge, he would get them to sign this as well, and would get on this all those who were not willing to give up smoking. We have, therefore, had a contest as to which of them would get the largest number of signers to the church or International pledge, and every new member of the class has been pretty well canvassed by both.

On "Temperance Sunday" our superintendent asks the school—all those who are pledged—to repeat the pledge with uplifted hand, in the solemn form in which an affidavit is taken in a court of justice. Visitors have written me about it, saying that they have copied that part of our system and have found it to be very effective and helpful.

This is my message, my friends—that I thoroughly believe in pledge signing if it is carried on in an intelligent way; that it will be the most effective kind of work which will be done.

Open Conference.

Q. How often should a pledge be circulated?

Judge Maclaren: Not *circulated* at all—*presented* to every new scholar.

Q. At what age do they begin to sign?

A. As soon as they can sign anything. If young, the

scholar is asked to take the pledge home, show it to the parents and get their consent to sign. They bring the pledge back, without exception, signed.

Q. Is a school or class record kept of it?

A. Every card, when brought in, is handed to the secretary, who enters it in the school register, and the card is returned to the scholar to keep as a reminder.

Q. Do you advise the child to sign if the parent is not willing?

A. The fifth commandment is in force—"Honor thy father and thy mother." We like to honor parentage, but I do not know of an instance of the parents declining to allow a child to pledge.

Teaching Temperance by Fact, Not by Exhortation.

CHARLES GALLAUDET TRUMBULL, EDITOR OF SUNDAY-SCHOOL TIMES, PHILADELPHIA.

I HAD been casting around for some practical way of teaching last Sunday's lesson. It was filled with suggestions for safe walking, that is walking through life safely. I introduced, in teaching, Weston—who walked from Maine to Chicago—and the rules he must have followed throughout his life to become a safe walker—a vigorous walker. Starting with that I suggested that we should turn to the lesson and see how many rules for safe walking could be found, and we discovered fifteen different rules—positive rules, not negative—which the scholars worked out for themselves and combined as a recipe for safe walking in the Christian life.

The American people worship facts more than any other people in the world. They insist that one who attempts to teach or advise them on any subject, especially religion, shall not be "up in the air," but have his feet firmly on the ground. We have learned as temper-

ance teachers, out of our own experience, that the interest of the boys and girls is held not by exhortation, general appeal and wild statements, but by positive facts. Our business is to recognize this and to use it as the basis of our teaching. One of the greatest facts in the temperance situation today is this: that the whole question has passed out of the realm of opinion into that of fact. It is no more a question upon which honest men say: "Well, people differ as to whether temperance is needed vitally for our country." In our use of facts I would suggest three principles which will tend to increase effectiveness.

Detailed facts are more helpful than general. Teaching is effective in proportion to the detail and ineffective in proportion to the generality of the facts. It is a suggestive statement that the boys of our Sunday-schools are to become voters, but the general statement would not have had one-tenth the impressiveness this afternoon of the fact of that one boy who had been studying temperance in Sunday-school, and, for himself, had come to realize that he was going to be a voter, and therefore was going to keep that badge on his coat.

The second principle is, facts close at hand are more effective than facts at a distance. We are interested in what Switzerland and other countries are doing to cast off the yoke of intemperance, but we are a great deal more interested in what is going on in our own country, and still more in our own state and county. We can all do more than we realize in gathering detailed facts in our own land and community. Suppose you should ascertain the attitude of one business house or establishment in your own state, city, town or village toward the use of cigars or liquors by their employes, and should come into the class with a note from the head of such establishment as to how he viewed those things, it would be more effective than any gen-

eral statement as to what employees think about such things.

The third of these three principles is—know the facts yourself. Don't trust general statements of facts, even though they may be close at hand. Find out in your own town the attitude of the leading men toward this or that thing, and do not rest until you have it. We cannot be too conscientious in our hunting down of truth. It is almost always possible to get at the original source, and if we cannot, then we should be suspicious.

Those three principles ought to help us in our use of fact in temperance teaching. Details are always more effective than general—close at hand more than far away. Let us hold ourselves fully to the truth of all the facts that we would use, and not be tempted into using a fact, no matter how attractive, concerning which we have any reason to doubt.

Louisville Convention Impressions.

That which impressed me most is the marvelous awakening manifest in the men's Bible study movement. The best of intellect, of wealth and of heart, as represented in that impressive parade Friday evening, being used in consecrated effort to lift the scales from the eyes of humanity that all men may see Jesus, it inspires us to consecrate our best to the Master's service, remembering "He shall not fail nor be discouraged till righteousness be established in the earth."—*R. J. Elliott, Amesbury, Mass.*

It was the greatest object lesson yet seen in the organized Sunday-school work of the advantage and possibilities of threshing out problems in advance of the convention so completely that far-reaching action was easily and noiselessly obtained.—*Chas. G. Trumbull, Philadelphia, Pa.*

The Two Oars of the Temperance Reform.

Mrs. L. M. N. Stevens, Portland, Me., National President of the W. C. T. U., and Honorary President of the World's W. C. T. U.

Temperance people will gratefully recognize the fact that the International Sunday-School Association has placed upon its program a question which means so much to humanity, and on behalf of the organization which I represent, I extend my profound thanks; and I also wish to express the gratitude of the temperance organizations for all that the International Sunday-School Association has done in training youth upon this all-important question.

Mrs. Stevens.

The organization which I have the honor to represent was founded by Frances E. Willard, who gave to us the motto, "For God and home and native land," and the W. C. T. U. banner bearing this motto floats over more than fifty nations. We have forty departments of work, all founded upon two great principles—total abstinence and prohibition—the two oars of the temperance reform movement; and in order that this movement go steadily and successfully forward both of these oars must be used. I bring you only words of cheer and hope concerning the progress of the temperance reform. There never was a time when there was so much total abstinence sentiment and practice in our country as at present. It is apparent in religious, educational, philanthropic, social, scientific and commercial circles. Whoever dreamed twenty-five years ago that commercialism would come to the help of the temperance

reform as it has! Eighty-five per cent of the manufacturers of our country require total abstinence of their employees. Think of 25,000 men in one week, connected with one of the great corporations of our country, signing the total abstinence pledge, either because they wanted to or had to in order to keep their positions. In other lands the total abstinence sentiment is progressing. I saw upon the walls of the public buildings in Paris placards placed by governmental order, which contained a pronouncement concerning the effects of alcohol, the summing up of which was "Alcohol is good for nobody, it is dangerous for everybody, therefore let it alone." And in Germany one of the great educators has said recently, "Germany must overthrow beer, or beer will overthrow Germany."

I wish to speak especially of the other oar of the temperance reform movement—prohibition—and I do not hesitate to do it before such a body as this, because the "Thou shalt not" in the Ten Commandments corresponds with the "shalt not" found in the prohibitory law against the sale of alcoholic drinks; and the spirit of the prohibitory law is in harmony with the spirit of the Golden Rule of Christ. The wonder is not that large sections of our country have outlawed the saloon, but that at this high noon of Christian civilization there is any community which consents to stay in the bondage of the legalized liquor trade.

My home has always been in the Pine Tree state, which longer than any other has outlawed the liquor traffic and has maintained a prohibitory law against the constant attacks of liquordom. How did we come to have a prohibitory law in Maine? It was enacted more than fifty years ago. Was it because there were those who wished to rob the people of their personal liberties? No; it was because of the pleadings of broken-hearted womanhood on behalf of robbed and suffering childhood that Maine

fifty years ago outlawed not alone the saloon, but the distillery and the brewery.

Concerning this state more falsehoods are told than about any other place upon this globe. Before the enactment of the "Maine law" Maine was one of the poorest states in the United States; today it is one of the richest. It is the only state which has more savings-bank depositors than voters. One-third of the entire population of Maine, including the women and children, have a savings-bank deposit, and it amounts to $146.14 per capita. They say it ruins business. But today Maine is a great summer resort, and these tourists leave in Maine each year between fifteen and eighteen million dollars. This amount is left there by men, women and children who enjoy the liberty which they have in Maine.

No state has a better school system than the state of Maine, and not one dollar of revenue is taken from the liquor traffic to carry on the schools.

Child labor is a question which interests all humanity-loving people. In Maine the pro rata of child laborers would be 34,000. Maine, according to the latest statistics, has less than 1,400. Maine with its prohibitory law takes care of the child instead of taking care of the saloon.

They tell us that there is as much crime in prohibition states. Maine and Massachusetts were formerly one commonwealth, and the people are much alike. The thing which differentiates Maine from Massachusetts is this—Maine has a prohibitory law and Massachusetts has high license. Boston is the largest city in Massachusetts, and Portland the largest city in Maine. These two cities are 110 miles apart. In license Boston there are 426 arrests for every 10,000 people. In prohibition Portland there are 84 arrests for every 10,000 people. To police the license city of Boston costs $3 per capita; it costs 29 cents per capita to police the prohibition city of Portland. It costs 29 cents for license Boston to support those who

go to jail; it costs 2 cents for the jail care in Portland. When we prove these things, as we can, they tell you, "Oh, yes! but the law is violated." If I could take you to our jails in Portland I could show you men there who are there for forgery and theft and other crimes, for violating laws which existed long before we had thought of a prohibitory law against the liquor traffic, and in some of the jails we would show you a number of men who have been arrested and are serving out sentences for violating the prohibitory law. I bring this up to show you that the prohibitory law is violated as are all other laws.

I wish I could take time to show the educational value of prohibition upon the young. One illustration only: One of our governors—and every governor of Maine, with one exception, for the last fifty years has been an advocate of prohibition; that one man who did not advocate prohibition was the only governor who was not re-elected for a second term—one of these governors was riding along early one morning, and heard a little chap singing:

"The drink that fills the drunkard's bowl
Is not the drink for me."

The governor looked at him as he stood in the bushes by the side of the road and said, "Where did you learn that? I used to sing that when I was a boy." And this little son of Maine looked up and said, "I never learned it—I always knew it."

They talk about personal liberty. I heard a leading lawyer of Maine say that he thought the poet was thinking of the prohibitory law as we know it when he wrote:

"God gives us law in liberty
And liberty in law."

And may there come to all, and it will come to all, the same liberty, which is through law, that has come to the Pine Tree state.

Do any of you think, because I have talked largely upon the legal phase of this question, that the crusading spirit has departed from us? Nay, verily. I remember one day when a company of lady White Ribboners found themselves in a saloon at a great pleasure resort and the young proprietor, knowing what our white ribbons meant, came to us and said, "I am violating no law." We had not asked him whether he was violating the law or not; but we saw young men in their teens drinking at the bar, although he had taken his oath not to sell liquor to minors, and drunken men, and drunken women—and one of our number, a president from a crusade state, struck up that old hymn,

"Rock of ages, cleft for me,"

and we all joined in singing, and I walked along and stood beside a woman seated at a table with two men, with their liquor before them, and she pushed back her glass and her voice joined with the others in singing,

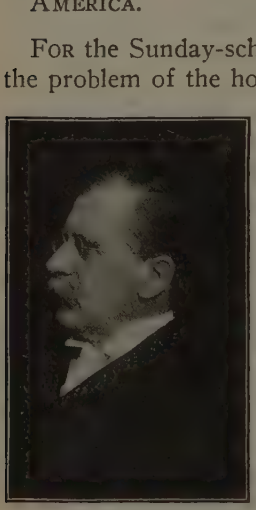
"Let me hide myself in Thee,"

and after the words had been sung I said, with my hand upon her shoulder, "Who taught you to sing 'Rock of Ages?'" She looked up with a bewildered look upon a face that would have been beautiful but for the marks of dissipation, and said, "My mother. It seems so long ago that I had almost forgotten my mother, and I had forgotten 'Rock of Ages.'" Let me assure you that the crusade spirit will never die out. The Woman's Christian Temperance Union will never cease its activities so long as there exists anywhere the licensed manufacture and sale of that which causes daughters and sons to forget their mothers and to forget the "Rock of Ages."

The Dual Problem.

Rev. Alexander Alison, D. D., New York, General Secretary National Temperance Society, Editor of the National Advocate, and General Superintendent of the Sunday-School Alliance of America.

For the Sunday-school worker "The Dual Problem" is the problem of the hour. 1st, How to separate the individual from the drink; 2d, How to separate the drink from the individual.



Dr. Alison.

You ask me why I am a total abstainer. I am afraid to be anything else. The man who takes the first glass may take the second and the third. I hold as a proposition that will bear investigation, that the one who takes the first glass does not possess the moral power to resist the second glass. He has weakened his will by yielding to the first temptation.

Again, I am a total abstainer because I do not know what moderation is. We have heard of the moderate drinker. I have not been able to locate him. I have not found anyone else who has been able to do so. What is moderation? That is a question which it seems impossible to answer. We can find no rule for our guidance. There is constant danger of the man who takes the first glass taking the second. Therefore, the only sound doctrine is, *Decline the first glass.*

Medical science has made it clear that alcohol is not helpful in the making of tissue, nor in repairing that which is wasted. Instead of being helpful it is hurtful

to the system. He who would be a healthy man cannot afford to ignore the doctrine of total abstinence.

Nor is the physical injury the only injury done by the regular use of alcoholic beverages. Mental conditions are affected. The man who thinks cannot afford to drink. Prof. Huxley, the eminent scientist, once remarked, "If a man cannot do brain work without stimulants of any kind, he had better turn to hand work; *it is an indication on nature's part that she did not mean him to be a brain-worker.*"

Homer has said:

"Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind."

A greater than Homer has spoken upon this subject with emphasis. Here are words of the Prophet Isaiah: "The priest and the prophet have erred through strong drink, . . . they err in vision, they stumble in judgment."

The constant use of liquor blunts the conscience. I am a total abstainer because I desire my sense of "ought and ought not" to be keen.

Perhaps the greatest of all to the Christian is the argument of expediency. "Am I my brother's keeper?" was not the question of a good man. It was the point raised by the wicked Cain. Paul says: "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." Again: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

For the sake of my brother, then, I am to let that entirely alone which may injure him.

Education of the young in this is paramount.

If I teach my boy to let alcoholic beverages alone and to become a total abstainer, it is my duty to be a total abstainer myself.

Our conclusion is that it is incumbent upon all who desire the welfare of the race and the prosperity of the rising generation, to have nothing whatever to do with the use of the beverage that has been so destructive in its results.

But all are not influenced by moral suasion. *Legal* suasion is a necessity with many. There are children who will refrain from helping themselves to the sugar from the bowl upon the breakfast table, because mother has said, "Please don't." But there are others who, in spite of mother's command, will still yield to the temptation. What is best for them? *The removal of the sugar bowl.* This is the doctrine of prohibition in a nutshell. Because there are hundreds of thousands of men and women who are not able to let liquor alone, it is the duty of those who are stronger to remove the temptation from their reach.

It is unkind to say that those who are the victims of intemperance are weak and should be ashamed of themselves. It is the duty of the strong to help the weak. I owe it to my brother whose powers of resistance are perhaps inferior, not alone to impress upon him the duty of abstinence, to set him an example myself, but to have him understand that he will not be allowed to injure himself.

But, how are we to prohibit the manufacture and sale of alcoholic beverages? First, by law. You cannot make men good by statute, but the law is a schoolmaster unto sobriety.

But someone says: "What is the use of having law unless you can enforce it? Wait until the people have been educated to the point of obeying such a law, and then you will have no difficulty." This is a human way of reasoning. It is not the way that God reasons, however. The Israelites were only a few weeks out of Egyptian bondage under which they had been held for

three and a half centuries, when God placed in the hands of Moses the Ten Commandments. Shall I be charged with abuse of my imagination if I suggest Moses addressing God?

"Oh Thou great Jehovah, thou knowest that thy people have not been educated sufficiently to receive these laws and put in practice their demands. Pardon me if I suggest to thee, Oh God, that thou wait a few years until I have taught the people in the sentiments that shall require such enactment."

Moses did not so express himself. If he had, what had God replied? "Moses, my servant, return to my people with these ten prohibitory laws which I have written." (For you will notice that prohibition is as old, at least, as the Ten Commandments.) Educate the people up to the laws."

You can't enforce a law until you have it. We have had the Ten Commandments for thousands of years. We are still preaching obedience to them. But the Ten Commandments are still being broken. But we have heard of no one worthy of consideration who has urged their repeal. No statesman nor even politician would insinuate that these Ten Commandments are less than fundamental. This is true of the laws that God made. It is no less true of the laws which men make. No human statute has ever been enforced in the exact sense. "Thou shalt not kill" is a human statute as well as a Divine declaration. We are still confronted with the awful fact that men try to destroy each other.

"Thou shalt not steal" is found in every civilized code. In all of our great city banks we find what is called a "time-lock safe." We lock our windows at night; we fasten our doors before retiring. We leave gas and electric light in our stores. All this expense would be unnecessary if the law "Thou shalt not steal" were enforced. But we have not heard of anyone arguing in

favor of repealing the law against theft or murder, because perfection has not been reached in compelling obedience to the statute. No, no! We say let the law remain. The law first, and then we will approach perfection in carrying it out. Let us prohibit by law this crime against society and we shall be able to advance towards enforcement. By all the right that God had to give the Ten Commandments; by all the right that man has to say: "Thou shalt not kill," "Thou shalt not steal," we, the people, have the right to say: "We prohibit forever that which is so destructive and so death-dealing physically and mentally and morally."

Scarcely less, probably more, than 100,000 people a year directly are the death victims of this accursed traffic. Not less than 100,000 boys and girls are required to fill the places of those who die. But what of those who do not die? Who live, loaf, and consume without labor or production, blighting the wife and the children of the home, giving to the world a posterity that shall curse and not bless the generations yet to come.

How are we going to do it? Precisely the way that the International Sunday-School Convention is seeking to do it.

The National Temperance Society, which I have the honor to represent, has stood through its forty-three years of existence for education. We published the first temperance lesson book in 1878. In 1879 it was introduced into the public schools of New York by the action of the Board of Education.

A year later Mrs. Hunt introduced the same work into the schools of Massachusetts. In 1882 Vermont was the first State to make instruction in the scientific character of alcohol compulsory. Mrs. Hunt represented the Woman's Christian Temperance Union. She, as the superintendent of this department, never paused until every State of the Union had placed upon its statutes a

law making it the duty of the public schools to give instruction in the real character of this poison.

If the Woman's Christian Temperance Union had done nothing else through its whole history, it had built its monument, which admiring posterity will ever honor and revere.

The National Temperance Society did not pause with starting this work of education in secular schools. It asked the International Lesson Committee to do something in the Sunday-schools. Today we have "Temperance Sunday" four times a year, when a lesson is set before the schools of the International field, affording teachers the opportunity of thoroughly presenting the duty of total abstinence for the individual and hatred for the traffic.

That this temperance lesson may be taught with more effectiveness and the most be made of the four opportunities of the year, the National Temperance Society has inaugurated a new department, which bears the name "The Sunday-School Temperance Alliance of America." This Alliance allows membership in the Sunday-school to constitute its own membership.

On "Temperance Sunday" a public exercise is held. The pastor explains the lesson for fifteen or twenty minutes. The rest of the time is occupied in temperance recitations, singing, etc., by the members of the school. The young people are thus committed to this cause in public.

At the close of every quarterly service, the pledge cards should be passed and the opportunity given for decisions. By this process of quarterly decision we reduce the ranks of the unpledged and increase the ranks of the pledged. If we do this persistently four times a year, in eleven years from now the ten-year-old boys and girls will be twenty-one years old. Those who can vote will certainly vote right. They will certainly say, "Give us

prohibitory law," and a sentiment will have been developed which will say, "We shall see to the enforcement of these laws."

Nor is the school itself exempt from danger. At the close of the service in one of our large American cities only a few weeks ago a brother, introducing himself, said, "Do you know, Doctor, why I hate the saloon?" "I would like to know, brother." "I will tell you," he said. "I have been teaching a class of boys in this school for over forty years. Seven of them have become ministers, but *seventeen* have been wrecked by the saloon. Do you wonder that I hate it?"

It is not only from the lower limits of our community life that the license system is securing its victims; it is also from our best homes, our best churches and our best Sabbath-schools. The fashionable saloon constitutes the greatest danger of all, for there the well-dressed and high-class boy takes his first drink.

But where does he take the last one? Every drunkard was once a child upon his mother's breast. As she looked into his baby eyes she never dreamed that innocent darling would become the blighted, good-for-nothing drunkard.

Probably not less than 100,000 boys are required annually to fill the gaps made by those who go down to death as the victims of the liquor habit. Let us increase our zeal and so pledge ourselves to the use of our "Temperance Sunday" lesson, that an inspiration may emanate from these quarterly opportunities of special instruction in temperance principles.

The Louisville convention marked high tide in universal recognition and approbation of organized Sunday-school work, and was the crowning epoch of this movement.—*Louis J. McIntosh, Richmond, Va.*

The New Crusade Against the Saloon.

Rev. P. A. Baker, D. D., Columbus, Ohio, National Superintendent of the Anti-Saloon League.

The divine method of dealing with great problems is in the fulness of time. Moses came, but not the Christ; Joshua, but not the Christ; Isaiah and Malachi, but not the Christ. In the fulness of time He came. In God's plan everything moves on schedule time. The church is His representative in the world. There are times when the church seems to be devoting herself to trivial things, while great wrongs flourish unrebuked. That very fact has caused good people to turn their backs upon the church, to visit upon her their harsh invective. That was their mistake. It is not a pleasant thing for us to remember that some of the most heroic reformers let fall their harshest utterances against the church. That was their mistake. But there are in every community and church men and women who feel intensely on a subject and are likely to think themselves in advance of the rank and file, and it requires an immense amount of mental balance not to say and do unwise and extreme things; but at the very time when the church seems to be devoting herself to little things, while great wrongs are unrecognized, has it not proven the period of preparation, and in the fulness of time the church of God moves forward to irresistible victory. Let us not be impatient. Whoever hacks at and tears the church, whoever criticises her but to help her, puts brakes upon the wheels of all moral progress. While the church may seem

Dr. Baker.

to be indifferent, it is God Almighty's right arm for the saving of the world.

Ezekiel had a vision of a river at about the dryest time in the world's history. Disappointment and indifference were upon every hand, but he saw the future of God's church as a river. He sent out a man with a measuring line and he measured a thousand cubits and it was only to the ankles, just a little water to splash in; a thousand cubits more, and it was to the knees; a thousand cubits further, and it was to the loins; a thousand cubits further, and it had become a mighty river to swim in. That river was the promise of God that He would reach the farthest man; consequently, we have passed the ankle period, the knee period, the loin period—it has become a mighty river to swim in.

Did you ever pass up the Columbia river through the Dalles? In my mind I saw a period of controversy between those mighty Cascade Mountains and that great river. Those mountains threw themselves across the pathway of the river and it looked as if that were the end of it, but the river began to back up and spread out until it literally covered states, and then in the fulness of time it put its shoulder under those mighty mountains and tore through them and rushed on to the sea. So it is with the kingdom of Jesus Christ. A little Legislature throws itself across the pathway of the progress of God's kingdom and sometimes a little Congress flings itself across the pathway of progress, but in the fulness of time God Almighty, through His earthly representatives, the Church of Jesus Christ, scatters legislatures, congresses, governors, and rushes on to the sea. God Almighty has promised to get Himself to His world and He is going to do it.

We claim to be very much afraid of the foreigner; but I am not half as much afraid of the foreigner in this country as I am of the influence of the liquor traffic upon the foreigner in this country. I have had two illustra-

tions within a month of the supreme efficiency of the Sunday-school. I was to speak in the First Methodist Episcopal Church in Germantown, Pa. I did not know exactly where the church was. On a street car a gentleman sat across the aisle and I said to him, "Can you tell me where that church is?" and in a broken tongue he said "No," and then, calling to his boy, said, "Vat church is dot where you attend Sunday-school?" The boy told him. It was not the church. He said, "You tell dot boy vere you vant to go." I said, "I want to go to the First Methodist Episcopal Church." "Oh," he said, "I know where it is; I go to Sunday-school just above it." Well, that was good. One week later I was to speak in the Janes' Methodist Episcopal Church in Brooklyn. I did not know where that church was. I saw a fat old fellow sitting inside of his yard fanning himself and I walked by, saying to myself, "There is no use asking him." Then I thought I would and I turned back and said, "Can you tell me, sir, where the Janes' Methodist Episcopal Church is?" and he looked at me and said, "Vat it vas?" I said, "Can you tell me where the Janes' Methodist Episcopal Church is?" He tipped his chair forward, got up and stepped to the fence. Several boys were playing on the sidewalk. He said, "Jakey, come here." The boy came. He said, "You tell my boy vere you wants to go." I said, "My boy, I want to go to the Janes' Methodist Episcopal Church." "Oh," he said, "I know where it is—I show you. I go to Sunday-school there." Now, if the sons of the foreigners in this country are in the Sabbath-school, I am not uneasy about the future. And I would feel a good deal better satisfied but for the influence of the liquor traffic upon the foreigner.

If you have not read the book entitled "The Bitter Cry of the Children," buy it and read it. The author tells us that there are 2,250,000 children under fifteen years of age in gainful employment in this country. Our socio-

logists tell us that more than 60 per cent of these children are driven to the mines and mills and factories because of the drunkenness of one or both parents. Do you doubt it? Listen to Assistant Attorney-General Trickett, of Kansas City, Kas. What does he tell us? That whereas they had been increasing their public school teachers, while 256 joints flourished in the city, by from five to eight per year to meet the growth of the city, in just three months after those joints were abolished they were compelled, because of the crowded condition of the public schools, to increase teachers by eighteen. They started an investigation, which developed that over 600 pupils under fifteen years of age had been taken out of the factories and put into the schools because their fathers had become sober and were making the family living. That is the statement of a hard-headed lawyer.

A word upon the outlook. Can you appreciate the fact that this afternoon 39,000,000 of the people of the United States are living in prohibition territory? Ninety-six counties in old Kentucky have abolished the liquor traffic. Eight great states have swept into the prohibition column, and others are getting ripe faster than we can pick them. It is God Almighty's church in action against the liquor traffic. Last year—the year 1907—over 3,000,000 people were put into prohibition territory through the use of local option laws; and if you will add to that Georgia, and Oklahoma, and Alabama, that went prohibition last year, either by legislative enactment or constitutional amendment, the year 1907 saw 8,600,000 people abolish the liquor traffic. And we are going to duplicate it this year. Up until this time in this year of our Lord, this day of the month in 1908, we have been abolishing saloons in this country at the rate of thirty per day. And I prophesy it will continue the year out, Sundays included for good measure.

VISITATION DEPARTMENT.

HUGH CORK, Superintendent.

Committee, 1907-1908.

W. Hamilton, Chairman.....Toronto, Can.
H. J. Heinz.....Pittsburg, Pa.
W. J. Semelroth.....Appleton, Wis.
Dr. L. H. Buxton.....Oklahoma City, Okla.
J. Shreve Durham.....Lexington, Ky.

Committee, 1908-1911.

W. Hamilton, Chairman.....Toronto, Ont.
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W. J. Semelroth.....Appleton, Wis.
J. Shreve Durham.....Lexington, Ky.
Dr. L. H. Buxton.....Oklahoma City, Okla.
A. A. Morse.....Portland, Ore.
Wm. J. Lane.....Fargo, N. D.
J. Adger Smyth, Jr.....Greenville, S. C.
Alfred D. Mason.....Memphis, Tenn.

History of the Department.

This Department was organized at the suggestion of General Secretary Lawrance at the meeting of the International Executive Committee in Louisville, October 12-15, 1907. The above committee, assisted by Mr. Hugh Cork, gathered together samples of visitation literature from all parts of the country. From this was written the new Visitation Leaflet No. 1, "Purpose, Organization and Methods of a Visitation Day," a tentative edition of which was used at Louisville. Many excellent criticisms of it were made, and as now revised, it is the best presentation of Interdenominational Visitation that has been published. The department is now organized with Mr. Hugh Cork as superintendent and supervised by the splendid committee named above. For further information write to 805 Hartford Building, Chicago, Ill.

Home Visitation.

HUGH CORK.

THIS is the fourth International Convention at which I have been asked to present the subject of "Visitation." At the three former gatherings it was worded "House Visitation," but its wording today indicates we are getting nearer the heart of the matter, for it is not the "house" but the "home" we are trying to reach; it is those in the home we are trying to assist. The only place we are sure of finding those who are not seen at Sunday-school and church is in their homes and we shall probably find the reason for the non-attendance at divine worship of many of them only as we sit with them around their own hearthstone. Hence the importance of "home" visitation by the pastor, the Sunday-school teacher, the visitor for the local congregation and those representing a united effort on the part of all the churches of a community.

Hugh Cork.

Ten years ago I first became enthused in "house-to-house visitation" work, but I fear my interest was inspired largely because of the organization the effort required and the immediate results which seemed certain to follow such a perfectly organized movement. But when the thoroughly constructed machinery for gathering the valuable information sought went to pieces in a day, and many pastors and Sunday-school superintendents did little or nothing with the information which came to them, my enthusiasm died away, largely, and like many others I often asked, "Is it, after all, worth while?"

But today I find myself with an interest in this move-

ment which I never before possessed, and it has been inspired from two sources:

First. God's Word tells us, "If ye love me, keep my commandments," and among His commandments I find, "Go ye into all the world and preach the gospel to *every* creature." "Go out into the highways and hedges and compel them to come in." "Run, speak to that young man." As I have come to understand God's Word it is not for us to question whether "every creature" will listen to our message; whether if they "come in" they will stay, or whether the word spoken will have its effect. It is our part to find a way to get the message to "every creature" and the rest belongs to Him. It is expected that the spirit of the Light Brigade shall possess the spirits of the brigades of Light.

"Ours not to reason why,
Ours but to do, and die."

Of all plans for carrying the Message to the last individual, nothing, to my mind, begins to compare to systematic visitation. Therefore, I rejoice that we have in this "Home Visitation" work the making impossible for anyone to truthfully say, "No man cares for my soul."

Second. The other source of inspiration for me in this visitation movement is the fields which are white unto harvest, but in which the *"laborers"* are evidently few. Many have been brought under the influence of Bible teaching and Bible study, but I fear few of us realize how little, in proportion, has been accomplished. According to the advance sheets of the forthcoming report of the United States Commissioner of Education there has been an increase of over three million children and young people of school age (6 to 18) in the United States in the past eight years. From denominational statistics, as quoted in "The Sunday-School Times" of May 30th, of the Baptist, Congregational, Disciple, Gen-

eral Synod Lutheran, Methodist Episcopal North and South, Moravian, Presbyterian North and South, Protestant Episcopal, Reformed Church in America, and United Presbyterian—twelve of the largest denominations, comprising more than three-fourths of the Sunday-school enrollment of the United States, I find that, after deducting one-fourth for the Sunday-school members who are under six and over eighteen years of age, the increase in our Sunday-school enrollment of those of school age (6 to 18) is a little over one million. In other words, of every three who have come into school age in the past eight years we have gotten one into the Sunday-school, but what has become of the other two? At this rate of ingathering how long, with our present methods, will it take to enroll every child in our country in the Sunday-school?

Let me put it another way. In the denomination in which I now have my membership (I am ashamed to name it) over 687,000 officers, teachers and scholars have worked for the past twelve years, and as a result we have over 8,000 less of a total enrollment than we had in 1896. For a net gain of one in the M. E. Church South it took three persons at work *for eight years;* the same is true in the Disciple denomination; in the Presbyterian South 4, Lutheran 4, Presbyterian North 5, Baptist 5, M. E. Church North 7, Moravian 8, United Presbyterian 64, and Reformed Church in America 82, all *working eight years* to secure a net gain of one in their respective Sunday-schools. Surely no one who is interested in the affairs of the Kingdom can look these figures and facts in the face and not be moved to action.

Where lies the trouble? Surely we have brought many new scholars of school age into the Sunday-school. Yes, we have, but it has taken so many of them to fill up the gaps in the ranks made by many dropping out. Is it not barely possible that we have been laying stress upon the

educational side of our work at the sacrifice of the missionary. Better methods, graded curriculum, thoroughly organized classes and schools seem quite necessary, but as they have affected the gathering of the scholars we have been trying to teach, do not the figures I have given indicate that "while thy servant was busy here and there he was gone?"

To change this order of things I want to plead first for a well organized "Visitation Department" in each local Sunday-school and church, with the most capable person whom the church can furnish in charge of it. If ever there was a field of effort demanding the greatest enthusiasm, finest executive ability and power to set others at work, here it is. The absentees for two or more Sundays from both Sunday-school and church could be looked up with great profit. Every member of the local church could easily, by personal visitation, be enrolled in its Sunday-school. Many parents who show little appreciation of what the school is doing to help them train their children could be inspired with a lively interest in the Sunday-school if only its benefits could be enthusiastically presented to them by a visit to their homes. The leaks in our schools would be largely stopped if each school would equip itself with a well-manned "Visitation Department." What could these organized adult classes, which are becoming so numerous these days, do better than to assume this responsibility for the school and church?

In order to reach beyond the families and individuals already known to each local congregation I would like to plead in the second place for an annual "Visitation Day," participated in by every church and Sunday-school. It is a fact that almost to a person, the people of a community, whether they attend church or not, have a decided preference for a particular denomination and often for a local congregation of that denomination. With

this true it seems such a waste of valuable time and energy for others than the denomination they prefer to try to reach them, especially so since there are enough to be reached to keep every congregation busy looking after their own when they have been located. Commercial interests make much of the classified business directory. By its aid the exact time it will take for one of their representatives to "work" a town can be easily measured, so that his arrival at the next place can be accurately announced to those interested. What is to hinder the churches copying the directory man and once a year, at least, classifying the people denominationally? Surely this cannot be other than a great help to every church desiring to extend its borders.

In order to enlist the coöperation of all churches in such a classification of the community there must be some point of contact which has in it a common interest and this point of contact is the Sunday-school, which has come to be a part of the work of each local congregation.

The rallying agency of the Sunday-schools is naturally the township, county, or city Sunday-school Association whose constituency is every Sunday-school in the territory covered.

The suggested plan of procedure is for the Sunday-School Association to call a conference of the pastors and Sunday-school superintendents, where the matter is carefully presented, fully discussed and heartily approved, a superintendent of the work and committees are appointed, and a day (probably some Saturday afternoon) set for the visitation. The details of the organization are set forth by the International Sunday-School Association in Visitation Leaflet No. 1, copies of which will be distributed in the Conference on Home Visitation at the Trinity M. E. Church this afternoon. Therefore I shall not go into the details of the working up of a visitation, except to say that when the work is completed by the

visitors, the records of families, boarders and servants are carefully sorted by denominations and local church and immediately turned over to the representatives of the respective churches for which preferences have been expressed. Thus every person in the territory visited is placed under *some* pastoral care.

The greatest results of this home visitation effort come from the subsequent local church and school campaign, yet even from the one afternoon's work the following may be expected:

First. A profound impression will be made on all classes, as the volunteer workers go forth with no other motive than to do good. Going about to do good without salary will be a revelation to many.

Second. A practical demonstration of church unity will be given. "We are not divided, all one body we," will be most beautifully illustrated by the workers from different denominations going forth together. Even the Catholic, if not actively participating in the movement, will give its cordial endorsement. In Kentucky, the county superintendent of schools, by permission of the state superintendent of public instruction, urges the day school teachers to assist in this movement.

Third. Cases of real need, both temporal and spiritual, will be brought to light. Certificates of church membership and memberships not yet transferred from other places will be found and deposited in the local church where they belong.

Fourth. The training of those who participate in the work will be of no small value. Often it will be the beginning of an active Christian life, and afford the overburdened pastor an opportunity to share with new helpers the heavy load he has too often to carry alone.

Fifth. There will be an immediate increase in attendance upon the Sunday-school and church services, though careful attention by specially selected individuals will

need to be shown to those who appear for the first time, lest they leave to return no more.

These are some of the *immediate* benefits, but results of more permanent value have been secured in many places, notably in Oklahoma. When they want to fully organize a county they plan a home visitation, districting the county into the divisions they desire to use afterwards in general association work. They select such persons to take charge of the visitation districts as they can use as officers of the township and district associations and when the visitation is complete, without having said anything much about the organization of the county, they have the county fully organized with an interested and trained corps of officers in charge.

Our weak place in securing permanent results for the local school and church has been in the follow-up system. We have often turned over hundreds of records to a church and found afterwards that absolutely nothing was done with them. We are now trying to overcome this by asking each pastor and superintendent to carefully select someone to look after the details of visitation work in their church. This person is a permanent member of the committee on "visitors" for the one day's work. His duty is to secure, by aid of pastor and superintendent, the best visitors obtainable in his church, to see they are fully instructed as to what they are to do; to see they are all rounded up for the one afternoon's work, and then to take them all back to their own church to look up all the new names indicated on the records of preference given their church. In this way the person and committee most interested, because of their vital contact with the work, will be in charge of the following up in their own schools.

While much of immediate and permanent value will surely come from a home visitation campaign, I am most interested in it, not so much because of what it brings, but because it seems to be one of the best ways for us to be sure that "every creature" has heard the message.

FIELD WORKERS' DEPARTMENT.

Committee, 1908-1911.

W. A. Eudaly, Chairman.....Cincinnati, Ohio
W. N. Wiggins.....Dallas, Tex.
Joseph Clark.....Columbus, Ohio
H. H. Bell.....San Francisco, Cal.
E. M. Ferguson.....Newark, N. J.
Hugh Cork.....Chicago, Ill
E. W. Halpenny.....Indianapolis, Ind.
E. A. Fox.....Louisville, Ky.
W. C. Shafer.....Wheeling, W. Va.

The President's Report for 1905-1908.

E. A. Fox.

DURING the three years of my incumbency as your president I have tried faithfully to perform the duties of the office as I conceived them. It is a work in which there seems to be no definite program. The only one thing that seems to be imperative is that a conference be held in each district during the triennium.

CENTRAL COMMITTEE MEETINGS.

The Central Committee held two sessions during the triennium. The first session was held at Winona Lake, Ind., August 15, 1905. At this meeting the time and place for each district conference was suggested, and a list of suggestive topics for same was adopted. It was decided that the Program Committee of each district should consist of the vice-president of each district as chairman, and the state or provincial secretaries of the district together with the president of the Field Workers' Department.

The second meeting of this committee was held at Winona Lake, June 3, 1906. At this meeting it was voted to recommend that the Field Workers' Department be recognized by an appointment of a sub-committee of the Executive Committee, the chairman to be a member of the Executive Committee. A Program Committee for this conference was appointed, and the following standard of organization was adopted:

State, County, Township.

1. Organized.
2. All subdivisions organized.
3. Annual Convention.
4. Complete statistical report.
5. Pledge or apportionment to Association work paid in full.

Note 1. The word "State" is used to mean any political division of a nation; the word "County" to denote any division of a state; and the word "Township" any division of a county. Where other names are used these should be substituted.

Note 2. A state, county or township is organized when it holds its convention and elects officers.

Note 3. If found necessary Sunday-school districts may take the place of townships.

Note 4. Two or more townships may unite if conditions make it impracticable for each to maintain a separate organization.

Sunday School.

1. *Evergreen*—Open twelve months in the year.
2. *Graded*—Pupils classified and grouped into departments, with annual promotions. The departments now almost universally recognized are: Beginners, primary, junior, intermediate, senior, adult.
3. *Records*—Sufficiently complete to answer questions asked for by State Association on statistical blank.
4. *Teachers' Meeting*—A weekly meeting for the consideration of the lesson.
5. *Training Class*—A class studying some course up to the standard recommended by the Committee of Education.
6. *Home Department.*
7. *Cradle Roll.*

8. *Annual Statistical Report to the International Association Work.*

9. *Delegates to Township Convention; also to either County or State Convention.*

10. *Annual Contribution to the Association Work.*

District Conferences.

The First District was the first to hold its conference. This was held at Halifax, March 8, 9, 10, 1907. I had planned to attend, but a temporary illness prevented. Mr. Wilson, the vice-president for the district, reported that owing to severe weather the attendance was small and the results meager.

The Second District held its conference at Baltimore, February 4-7, 1908. It was my pleasure to attend this conference, and I am glad to report that it was one of the best, if not the very best, of all. Mr. Landes, the vice-president, brought a large delegation from his own state, and the other states of the district were fairly represented.

The Third District attempted to hold a conference in connection with the Georgia State Convention at Athens, April 19. I had planned to go, but a severe illness of a member of my family at the time prevented. None of the International officers were there, and Miss Hamlin of Pittsburg agreed to take charge, but reports seem to indicate that there was nothing to take charge of. Judge Carthel of Alabama was elected vice-president of this district at Toronto, but he refused to serve. I did my best with Mr. Lawrance's help to secure some one for the place, but without avail. I arranged the program myself.

The Fourth District held its conference at Winona Lake, Ind., August 9-18, interspersing its exercises with the sessions of the summer school. It was as near a failure as it was possible to be with Dr. Clark in the lead,

but it was not his fault. I was there, and, as the pupil sometimes says of his teacher, "I helped to fail it."

The Fifth District conference was held at Minneapolis, just preceding their state convention, April 8-9, 1907. It was a good conference. Though not largely attended, the attendance was representative, and some good work was accomplished. Vice-president Irvin put a great deal of time into the preparation for it. It was my pleasure to be there and take part in the exercises.

The Sixth District Conference was held at Council Bluffs, Ia., June 19-20, 1906, just prior to their state convention. Vice-president Mitchell reported a good conference.

The Seventh District Conference was held at Searcy, Ark., July 7-9, 1906, in connection with a summer school. Vice-president Meigs got up a good strong program, and advertised thoroughly. Most of the states of the district were represented, but the attendance was small and the interest not much larger. I was there.

The Eighth District Conference was held in connection with the Colorado State Convention at Denver, June 5, 1906. Vice-president Carman's report had a far away expression to it which was difficult to interpret, at least in a very favorable light.

The Ninth District Conference, according to Vice-president Merritt's report, is still wandering about among the mountains of the northwest seeking a habitation and a name, and yet, like the birthplace of Homer, it seems to be numerous, but uncertain.

The Tenth District Conference after several attempts was finally held at Santa Cruz, in connection with the North California State Convention, April 21, 1908. Vice-president Fisher reports a fairly good conference.

The Eleventh District, comprising Mexico, made no effort to hold a conference, so far as I know. It may have been held in a foreign language, which I could not interpret.

Our Future Policy.

I believe that I voice the unanimous sentiments of all who have given the subject consideration, when I say that our present plan of organization is not satisfactory, and in my opinion the most important question before the conference is that of our future policy, especially as it regards our form of organization, our conferences and institutes, and our conditions of membership. So far as I have heard an expression from our leaders, the dominant idea seems to be that we should discontinue our district conferences, disband as an organization, ask that there be created a sub-committee of the International Executive Committee, and that there be an annual institute of at least a week's duration at or near Chicago, and that all clerical work should be done at the International headquarters; that the membership fee of $1 should be discontinued; that the clubbing of state papers at a nominal sum be continued, but that it apply only to those officially connected with our work. There is a problem to be solved, however, because of the international postal regulations. Another thing that should receive careful consideration is the conference preceding the International Convention. It is a difficult, and in many instances, an impossible thing for a state secretary to leave three or four days ahead of this delegation, and as to the volunteer officers, few of them can spare the added time and expense to attend this conference even though they attend the convention.

Standards.

There is still another subject that should receive most careful consideration at this conference, and that is the question of standards. It seems strange that the Field Workers should be the last, when in the very nature of things they should be the first to agree upon standards. We now have definite standards and a well-understood nomenclature in grading, in teacher train-

ing, in adult work, in departmental organization, but when you come to talk of an organized county, a banner county, a lapsed organization, a complete statistical report, etc., there is no uniformity in terms or in the meaning of the same terms. Those familiar with the history of the Field Workers' Department know that this subject has been carefully considered for years, and that the International Executive has once or twice turned down plans agreed upon by the Field Workers. My suggestion is that this conference agree as far as possible upon uniform standards and nomenclature, and that unless the International Executive adopts it now, at this meeting, we publish it as the findings of this department, and urge its adoption as our standard, until a better one is furnished. Here are some of the questions to be decided:

(1) When is a state, county or township organized?

(2) When should the organization be considered lapsed?

(3) What is a banner state, county, township or Sunday-school?

(4) What questions should be asked a Sunday-school in gathering complete statistics. This involves records kept by the individual school.

(5) Are there any advantages in having the state papers of uniform size?

(6) Should the departmental officers of a state or county association be called secretaries or superintendents?

(7) Is it possible to classify the work so as to include it all in a few departments?

Departmental Organization.

While absolute uniformity may not be possible along certain lines, it seems that the experience of years should count for something in such questions as these:

(1) What proportion of a state's funds should be raised from individuals, what proportion from schools, what proportion from offerings?

(2) To what extent and in what way should offerings be taken at conventions?

(3) What proportion of a state's fund should be spent for office rent and office help?

(4) What are a state's duties to its paid workers in sending them to conferences, institutes, summer schools and conventions outside of their own state?

(5) What proportion of a state's income should be spent on a state convention?

(6) What is the relative amount of time a secretary should spend in the field and in the office.

Departmental Organization.

In the matter of departmental organization in state and county associations, there are now in the various states as follows: Home, temperance, elementary, teacher training, adult, messenger, intermediate, missionary, architecture, music, I.B.R.A. organization, visitation, pastors, cradle roll, Negro, Mexican, grading and one state has gone so far as to appoint a committee on departments, whose special duty is to invent new departments. Where will it end? Ought it not to be laid down as a rule that until a given work is so important as to require an international, state, county and township superintendent whose special duty is to push it, that it should be made a part of some department already existing, or be referred to some sub-committee with an active chairman?

I therefore suggest the appointment of a committee on Future Policy, and a large committee on Standards, so that they can meet in sections, one section to consider organization, another departments, another statistics, and another miscellaneous.

In closing I desire to thank most cordially my fellow

workers for the honor conferred upon me by choosing me as your president, and I especially desire to return my thanks to the members of the central committees, the district vice-presidents, and the state secretaries for their uniform kindness and helpful coöperation.

Minutes of the Field Workers' Conference.

First Session Tuesday, June 16, 10 a. m.

The Field Workers' Conference was held in the First Presbyterian Church of Louisville, Kentucky, Tuesday, June 16, 1908, with President E. A. Fox, General Secretary of Kentucky, presiding.

After a short introductory service led by the president, in which each one was called to stand and introduced himself, the meeting was opened by General Secretary W. N. Wiggins of Texas, leading in a fifteen minute devotional service.

Secretary J. H. Engle, General Secretary of Kansas, and Membership Secretary C. E. Hauck, Secretary of Cook County, Illinois, were both unable to be present, and Paul Dietrick, Lincoln, Neb., was appointed secretary pro tem.

The report of President Fox was then read, which will be found printed in full in front of these minutes.

The report of the president was adopted, and he was instructed to appoint the committees he named in his report.

W. J. Semelroth, general secretary of Wisconsin, then introducted the subject of "Uniform Standards." He urged uniform standards that we might understand each other in regard to standards. One state or province had one standard, another another and none knew just what the other meant. If we would carry out the convention motto "We would see Jesus" we must get together and work together. W. C. Pearce of Chicago, Interna-

tional Superintendent of Teacher-training and Adult Work, led the conference.

The committees were then appointed by the president as follows:

Committee on "Future Policy of Work," W. B. Jacobs, W. B. Wilson, W. J. Semelroth, Stuart Muirhead, W. A. Eudaly.

Committee on "Uniform Standards" was really made up of three committees, of which Dr. Joseph Clark, general secretary of Ohio, was general chairman. The three committees were as follows: *Organization*—Dr. Joseph Clark, W. C. Merritt, A. M. Locker, Thos. V. Ellzey, C. D. Meigs. *Departments*—W. N. Wiggins, E. W. Halpenny, Hugh Gibson, Judge Joseph Carthel, Dr. C. Humble. *Statistics and Miscellaneous*—W. C. Schafer, Paul S. Dietrick, Miss Bragg, C. W. Shinn, Dr. D. G. Downey.

The meeting adjourned until 2 o'clock.

Second Session Tuesday, June 16, 2 p. m.

The meeting opened by song and prayer, after which Dr. Joseph Clark was called upon to discuss "Organization of state, county, township, and city for effective work," but being so busy with the committee meetings, of which he was chairman, he introduced Rev. E. Morris Fergusson, general secretary of New Jersey, to take his place. He described the typical strong county, able to contribute force to the state work, and the typical weak county, needing organization, guidance and help. He asked for light on the methods found helpful in both of these cases, and said that differences in state and provincial work are largely due to the varying proportion of strong and weak counties contained in the field. The discussion was continued by C. W. Shinn, Cleveland; E. A. Fox, Louisville, and Marion Lawrance, Chicago.

The reports of the committees appointed in the morning were then heard.

The report on Future Policy of the Association was made by W. B. Jacobs as follows:

It is the sense of this conference that we discontinue our district conferences, and we ask that in place of our present organization there be created a sub-committee of the International Executive Committee, the chairman of which shall be a member of said International Executive Committee; that all clerical work shall be done at International headquarters; that the membership fee be discontinued; that the tri-ennial meeting of this conference be a part of the regular program of the International Sunday-school convention; and that, if thought desirable by the Field Workers' Committee, special conferences may be held at times and places to be decided upon by said committee with the approval of the International Executive Committee or its general secretary.

Dr. Clark then made the report on Organization Standards as follows:

State, Territorial and Provincial Standards—"We recommend that in states, territories and provinces, there be two standards: 1, organization; 2, banner.

Organization Standard—Must have: 1, state, territorial, or provincial, association, organized auxiliary to the International Association; 2, annual convention and election of officers; 3, return of reports requested by the International Association; 4, an annual offering to International Association.

"*Banner Standard*—Must have the four parts of the organization preceding and the three following additional points: 5, The organization of an auxiliary association in each Sunday-school subdivision as created by the state. territorial or provincial association, each holding annual convention; 6, the organization and operation of at least four departments of work recognized by the International Association; 7, annual pledge or offering paid in full.

County or Subdivision Standards—"*Organization*

Standard for counties or similar subdivisions: 1, The state subdivisions—counties, districts, parishes, elective districts or other similar subdivisions must be organized, auxiliary to the state, territorial or provincial association; 2, hold annual convention and elect officers; 3, return reports requested by superior organization; 4, annual offering to state or provincial association.

"*Banner Standards*—The four points above named and the five following points in addition go to make up the new banner standards for the field workers in their Sunday-school work for the next three years; 5, the county or similar Sunday-school subdivisions, subdivided and each subdivision organized, and holding annual meetings; 6, operating four or more departments of work designated by the superior organization; 7, an annual statistical report of each school in the county or similar Sunday-school subdivision; 8, representative at the annual state, territorial or provincial convention; 9, annual pledge or apportionment paid in full."

The committee recommended that the standards for townships and similar subdivisions, also the standards for schools, be left to the definition of the state, provincial or territorial association.

This report was adopted, unanimously.

Report of Department Committee was adopted as follows: "We recommend as far as practicable that the states, provinces and territories follow the International Association, in the creation of departments.

"We recommend the grouping of similar phases of work under one general department head.

"We further recommend as a rule that state, province, or territorial departments be created only when worthy to be carried down into county organization or other subdivisions."

General secretary of Indiana, E. W. Halpenny, presented each person in attendance with a facsimile of the document of the birth of the Field Workers' Association.

A nominating committee to report at the evening session was then appointed by the chair: Dr. Chas. Roads, Rev. Aquila Lucas, E. W. Halpenny, C. R. Fisher and W. N. Wiggins.

The Statistical Committee asked to be privileged to report at the evening session, which was granted.

A committee on enrollment was appointed, consisting of T. V. Ellzey and W. B. Wilson.

Adjourned to meet at 7:45.

Third Session, Tuesday, June 16, 7:45.

After devotional exercises led by W. C. Shafer, general secretary of West Virginia, the report of the nominating committee was read as follows:

President—W. N. Wiggins.

Recording Secretary—J. A. Jackson.

Membership Secretary and Treasurer—Hugh Cork.

Executive Committee—E. A. Fox, Jos. Clark. E. W. Halpenny, E. M. Fergusson, Marion Lawrance, W. C. Pearce, W. J. Semelroth, Hugh Cork.

Central Committee—W. N. Wiggins, Jos. Clark, E. A. Fox, Hugh Cork, E. W. Halpenny, Marion Lawrance, W. C. Pearce.

District Vice-Presidents—District 1, Edward M. Fuller; District 2, L. J. McIntosh; District 3, J. M. Way; District 4, G. W. Miller; District 5, A. M. Locker; District 6, H. M. Steidley; District 7, W. F. Long; District 8, J. C. Carman; District 9, Stuart Muirhead; District 10, Hugh Gibson; District 11, E. M. Sein.

The above report was adopted by the convention and the officers elected.

W. G. Landes, general secretary of Pennsylvania, gave an address on "The Spiritual Side of Our Work," bringing out the thought that we, as general secretaries many times lose sight of the real object of our work when we

become entangled in the machinery of the organization.

The report of Statistical Committee was as follows:

"We recommend the use of the questions decided upon at the Toronto Convention for the next triennium with the addition of the following questions on the Adult Department:

"Number of Adult Classes (16 years or over).

"Number of Adult Classes Organized (according to International standard).

"We further suggest that those compiling statistics shall make plain: *First,* the total enrollment of the school shall include all the members enrolled in the school during the last Sunday-school year less the number officialy dropped because of death, removal, or other cause. *Second,* the average attendance shall be compiled by adding together the attendance for each Sunday of the school year and dividing by the number of sessions during the same period."

Report was adopted.

The following resolution was added later by motion by C. D. Meigs.

"*Resolved*: That the official Sunday-school statistical blank shall call for the enrollment and the average attendance in all adult Bible classes in such a way as to avoid duplication or a double count."

The report of Enrollment Committee was as follows: Twenty-eight general secretaries—Twenty-three from United States, four from Canada and one from China. Fourteen state department secretaries, eleven state field workers, forty-one county officers, thirteen state executive committeemen, seven denominational workers, four members International Executive Committee, six International secretaries.

Adjourned with prayer.

Minutes of Special Meeting.

ARMORY HALL, LOUISVILLE, KY., JUNE 23, 1908.

At a special meeting of the Field Workers' Department, some financial matters of interest were considered. Mr. Jackson's resignation as recording secretary was accepted, and W. C. Shafer of Wheeling, W. Va., was elected to fill the vacancy.

After considerable general discussion with reference to new relationship to the International Field Work, the following motions were presented by E. M. Fergusson, New Jersey, and unanimously adopted.

Resolved, That we instruct our treasurer and membership secretary to deposit our funds with the international treasurer, subject to the order of the International Committee on the Field Workers' Department, when such committee has been constituted with proper representation of the officers and executive committee of the department, and after the debts of the department have been paid.

The committee on basis of membership, composed of E. M. Fergusson, W. Fred Long, and W. J. Semelroth, presented the following resolution:

Resolved, That the basis of membership shall be: (A) International paid officers and executive committeemen. (B) State and provincial general secretaries. (C) Paid secretaries of cities, departments and other branches of denominational field work. (D) Secretaries of counties and similar sub-divisions and cities who enroll. (E) Other selected officers and committeemen in the organized work, whose names are furnished each year to the membership secretary by the general secretary.

The following motion was unanimously adopted:

Resolved, That the clubbing rate to Association papers shall be $2.50 per year.

Mr. Fox moved that Mr. Hugh Cork be asked to sub-

mit to each state publishing a state paper, a uniform size for all these papers.

Mr. Fox moved that the Central Committee of the Field Workers' Department be instructed to appoint a sub-committee on "The State Secretary and His Work."

Mr. Semelroth moved that the president appoint a committee of three, to investigate and report on the syndicate idea of plates or pages to be used by the state papers to cover the international news matter. The president appointed as this committee, Messrs. Semelroth, Cork and Clark.

Mr. Fergusson presented the following:

Resolved, That the general secretaries in conference June 23, 1908, respectfully represent to the International Executive Committee, that a conference of general secretaries at a central point and a convenient time, with adequate opportunities for study and settlement of our problems, would be of untold influence to the health of our common work.

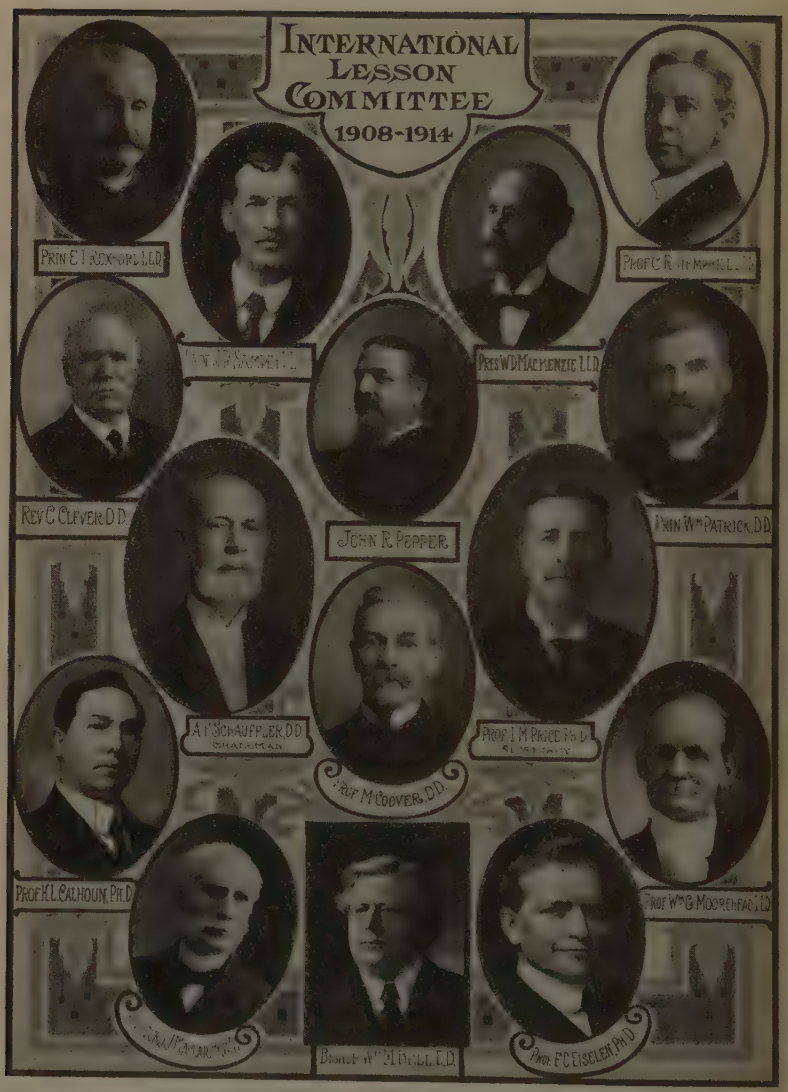
Resolved, That the Special Committee on Field Workers organize a bureau of prospective Field Workers, with Mr. Cork in charge.

On motion the Field Workers adjourned without date.

MR. W. N. WIGGINS,
MR. W. C. SHAFER.

The Louisville Convention was remarkable for the sustained interest and enthusiasm in spite of the intense heat—and for the unanimity of action in the matter of instructing the Lesson Committee to prepare courses of graded lessons.—*S. H. Williams, Glastonbury, Conn.*

The International Sunday-school Convention was really and truly a great convention; great in attendance, great in enthusiasm, but better still, great in consecrated coöperation and brotherly love.—*Thos. V. Elzey, New Orleans, La.*


INTERNATIONAL LESSON COMMITTEE
1908-1914
PRES W D MACKENZIE, LL.D.
REV C CLEVER D.D.
JOHN R. PEPPER
PRIN WM PATRICK, D.D.
A F SCHAUFFLER, D.D.
CHAIRMAN
PROF M CODVER, D.D.
PROF H. L. CALHOUN, PH.D.
PROF WM G MOORHEAD, LL.D.
PROF F C EISELEN, PH.D.

INTERNATIONAL SUNDAY-SCHOOL LESSONS.

THE LESSON COMMITTEE.

THE AMERICAN SECTION, 1908-14.

Elected at the Twelfth International Sunday School Convention, Louisville, Ky., June 20, 1908:

Rev. A. F. Schauffler, D. D., Chairman.....New York City
Presbyterian.

Prof. Ira M. Price, Ph. D., LL. D., Secretary,
The University of Chicago, Chicago, Ill.
Baptist.

Prof. John R. Sampey, D. D., LL. D.....Louisville, Ky.
Baptist, South.

Mr. John R. Pepper.....Memphis, Tenn.
Methodist Episcopal, South.

Prin. Elson I. Rexford, M. A., LL. D.....Montreal, Quebec
Episcopalian, Canada.

Prof. Charles R. Hemphill, D. D., LL. D.....Louisville, Ky.
Presbyterian, South.

Prin. William Patrick, D. D.....Winnipeg, Man.
Presbyterian, Canada.

Pres. W. Douglas MacKenzie, D. D., LL. D.....Hartford, Conn.
Congregationalist.

Bishop Wm. M. Bell, D. D.....Berkeley, Cal.
United Brethren.

Prof. Hall Laurie Calhoun, Ph. D.....Lexington, Ky.
Disciple.

Prof. Conrad Clever, D. D.....Hagerstown, Md.
German Reformed.

Prof. Melancthon Coover, D. D.....Gettysburg, Pa.
Lutheran.

Prof. F. C. Eiselen, Ph. D.....Evanston, Ill.
Methodist Episcopal.

Justice J. J. Maclaren, D. C. L.....Toronto, Ont.
Methodist, Canada.

Prof. Wm. G. Moorehead, D. D., LL. D.....Xenia, Ohio
United Presbyterian.

Report of the Lesson Committee.

READ BY REV. A. F. SCHAUFFLER, D.D., SECRETARY.

In making its last report, the Sixth International Sunday-school Lesson Committee appointed at Denver, in 1902, desires to record first of all the loss which we sustained in the death of Rev. John Potts, D.D., who had acted as the chairman of the committee since 1896.

The members of the committee bear him in affectionate remembrance and never can forget his kindly, genial presence, his courtesy and consideration in all matters of debate and differences of opinion which manifested themselves, and his skillful leadership through many difficult times of storm and stress. We are glad that it has been our privilege to coöperate with him for so many years, and we can truly say in the words of Holy Writ, "The memory of the just is blessed."

Since the last Triennial Convention held at Toronto, the Lesson Committee has had four regular meetings, the first of which was held in Buffalo in 1906, the next in Boston in 1907, and the last is the one which was convened just before the beginning of the present convention. Sub-committees on various courses have also held meetings during the past three years, and so far as lay in their power the committee as a whole have endeavored to fulfill their duty to their constituency. In general, it may be said that since the adoption of the Beginners' Course and the authority to move forward in preparation of advanced courses, the work of the committee has greatly multiplied. Indeed it is not an exaggeration to say that the present committee has had at least double the amount of work laid on their shoulders that any of their predecessors has borne.

It will be remembered that at Toronto permission was given to the committee to issue advanced courses of lessons for such schools as had felt the need of them.

The whole field of adult class teaching was new, not to the committee alone, but to other Sunday-school workers as well. The committee had little experience of others by which it could be guided, and, therefore, was thrown upon its own resources very largely for the conduct of this work. The committee began by issuing a three years' course for advanced scholars without consultation with lesson writers and teachers. This was done partly because of the cry for rapid preparation of advanced courses. It proved, however, to be a mistake. Editors, well nigh universally, refused to accept and prepare lessons on this three years' course. Another and different three years' course was then presented to the Lesson Committee by certain members of the editorial association, which course the Lesson Committee in turn did not feel it would be wise to adopt as their own.

The committee then issued a one year's course on "The Ethical Teaching of Jesus," on which criticisms from various sources were requested before the lessons were put in their final shape. This single year's course has been somewhat used, though how extensively we are not able to say. The course on the Ethical Teaching of Jesus was followed by another running parallel (so far as possible) with the regular International Lessons for 1908. This course, too, has been used somewhat, though again we are in the dark as to how wide-spread its use has been.

A third year's course has now been prepared running, so far as possible, parallel with the regular lessons for 1909, which lie in the Book of Acts. The only departure from this general parallelism, is that this advance course begins by taking up the Life of the Apostle Peter as set forth in the Gospels, so that when he is introduced to the class at Pentecost they may have some knowledge of his previous life. The committee ventures to think that this last course is possibly better adapted to the needs of the average advanced class than any of the courses

that they have produced heretofore. At the same time the committee recognizes that teachers of advanced classes are generally persons of some experience and of positive views, and that to suit the main body of these teachers in the best way possible will require still longer experience and much of that virtue which has for centuries been thought to be Job's highest attribute.

At the meeting of the committee in Boston, April 24-26, 1907, after prolonged discussion, the committee decided to recommend to the Triennial Convention at Louisville, that they be authorized to prepare a fourfold grade of lessons as follows:

1st. A Beginners' Course, permanent, for pupils under six years of age.

2d. A Primary Course, permanent, for pupils between six and nine years of age.

3d. A General Course as at present planned for pupils over nine years of age.

4th. An Advanced Course parallel with the General Courses to be prepared by each Lesson Committee for such classes as may desire it.

On June 19-21, 1907, a conference was had between the British and American Sections of the Lesson Committee in London. There were present:

Members of the British Section	10
Members of the American Section	6
British Sunday-School Leaders	10
American Sunday-School Leaders	6
Total	32

The object of this conference was to discuss matters relating to the Sunday-school work at large, especially as bearing upon the chioce of lessons to be prepared for the whole Sunday-school constituency.

The findings of this conference are already widely

known. The chief finding of this conference is expressed as follows:

"That the International Lesson Committee undertakes to provide schemes of lessons for the whole range of Sunday-school teaching, including Primary Work (ages 3-9); General or Intermediate Work (ages 9-15); and Senior or Advanced Work (over 15 years). That the lesson for the General or Intermediate Division shall be uniform, and that Primary and Advanced Lessons may be prepared by the American and British Sections of the Lesson Committee acting jointly or independently, but with a view to securing uniformity as soon as possible."

There was some difference as to the nomenclature of the different departments in the Sunday-school organization, but that did not affect the trend of opinion on the part both of our British colaborers and of those from our side of the water who attended the conference.

At the invitation of Mr. Hartshorn, the chairman of the International Executive Committee, a special conference was called in Boston, January 2-3, 1908, of Editors, Lesson Writers, Publishers, Lesson Committee, and members of the International Executive Committee. The theme to be discussed was "The International Lesson System—How May It Be Improved."

There were present at that conference fifty-four persons coming from twelve states and two provinces in Canada and representing eleven denominations. To go somewhat more into detail there were present:

Members of the International Executive Committee	6
Members of the Lesson Committee	7
Sunday-school Teachers and Lesson Writers	29
Publishers	9
Others	3
Total	54

After two days spent in prolonged and friendly discussion, the following resolutions were adopted:

(1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

(2) That the need for a graded system of lessons is expressed by so many Sunday-schools and workers that it should be adequately met by the International Sunday-school Association, and that the Lesson Committee should be instructed by the next International Convention, to be held at Louisville, Ky., June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school.

Your Lesson Committee have thus been compelled to face the fact that we are in the presence of wide and important movements in the world of Sunday-school work. They believe that this Association ought to continue in its leadership of the vast Sunday-school system, and unify under one banner all who are seeking to win our scholars for Christ. Your committee have just spent long hours in reconsidering the whole situation, and now recommend the adoption by this convention of the following statement of facts and resolutions based thereon;

1. A new situation has been gradually brought about: (*a*) by the action of this association in providing for the Beginners' Course at its Denver Convention in 1902, and for the Advanced Course at its Toronto Convention in 1905; (*b*) by the action of the Lesson Committee in April, 1907, favoring graded lessons; and (*c*) by the actions of the conference between some members of the American Lesson Committee and the British Lesson Committee in London, 1907, and of the Boston Conference in January, 1908.

2. It being evident that the very large majority of the Sunday-schools on this continent and in the British Isles, and practically all the schools in foreign lands, are now, and must be for many years to come, dependent upon the Uniform Lesson System, we rejoice to affirm with the Boston Conference the necessity of continuing that system, which is rooted in the affection of many millions of people.

3. There is a large and increasing number of Sunday-schools which earnestly desire and are able to establish a thoroughly graded course of Sunday-school education, and many of these are looking to this association and its Lesson Committee for leadership in that new and difficult work.

4. There is a large number of Sunday-schools which are able and anxious to use graded courses among th younger and among the advanced scholars, while continuing to use the Uniform Lesson in the main school, and they, too, look to us for help and guidance: Therefore, be it resolved,

1. That this convention of the International Sunday-school Association instruct the Lesson Committee which is to be appointed for the next six years, to continue the work of arranging and issuing the Uniform Lesson as heretofore.

2. That this convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part.

3. That this convention instruct its Lesson Committee in the fulfilment of these tasks to seek the continued coöperation of the British section of the Lesson Committee.

The committee are glad to note that at the present meeting of the Lesson Committee the British section of the Lesson Committee is more largely represented than it ever has been before, there being four present, and we

look upon this as an omen of a more perfect coöperation in Sunday-school work between the two great branches of the Anglo-Saxon peoples than has ever yet been realized.

In laying down the task taken up six years ago, the committee is conscious of many deficiencies in their work. At the same time they are equally conscious of an earnest effort to meet the needs of Sunday-schools the land over, both of that vast majority of schools that for many years will not be able to go beyond the Uniform Lessons for all grades, and of those schools which desire lesson material furnished for a complete grading of the school from the Beginners' Department to the Adult Class. Doubtless, future Lesson Committees will be able to perfect the work, building on foundations already laid, erecting a superstructure that shall be to the praise of God and to the vast advantage of the millions represented in the Sunday-school army the world over.

Discussion of Lesson Committee's Report.

MOTION TO ADOPT REPORT OF LESSON COMMITTEE.

Dr. Schauffler: Mr. President, in order that this matter may be brought before the Convention in an orderly way, I have been requested to move the adoption of this report by this Convention.

The report speaks for itself, but it is worth while to call attention to two facts which have governed us in our work. The first is set forth in the report as having found expression in the action of the committee itself in 1907 on graded courses, in the action in London in 1907 on the same theme, and in the action in the Boston Conference in 1908, having the same theme and reaching the same conclusion.

The second great fact which I desire to call attention to is that this report in no way assails the regular uni-

form lessons for all classes in such schools as desire to maintain them. It does open the door, and it opens it as cordially and wisely as it can, to those Sunday-schools which desire to have graded lessons in proportion to their ability to use them. These are the two governing facts which are set forth in this report as sharply and as clearly as they can be.

Careful, prolonged and prayerful discussion has preceded the adoption by the committee of these recommendations, and in moving their adoption I commend them to your thought and your prayer and your careful consideration.

The Seconding of Motion to Adopt Report of Lesson Committee.

Rev. W. Douglas MacKenzie, D.D., LL.D., President Hartford Theological Seminary, Hartford, Conn.: I have been asked to second, and I have great delight in doing so, the motion to adopt the report of the International Sunday-school Lesson Committee.

The report has brought before us that central work for which the International Sunday-school Association exists. We have come together in this Convention because that Association has for the very reason of its being the effort to win the next generation for our Lord Jesus Christ.

Now, at the heart of our Sunday-school work, and of our labors that the next generation may be brought to Christ, there is this work of teaching. The teacher must handle the Book so that the little child shall reverence and love it and go forth through a long life to obey it.

Out of the Uniform Lesson System the vast organization of the International Sunday-school Association has taken its rise. When we are touching this subject, we are touching one of the mainsprings of the history and

life of the church the world over during the last thirty or forty years.

At the same time, we know that history will not stay at any point and that this would mean the deepening and developing of the Uniform Lesson System itself. The work done by the Lesson Committee, and all over the country and the world by all the teachers, has brought certain facts to light. First, it is difficult to create a uniform lesson that can always be easily used for the beginners. On the other hand, it is very hard to issue a uniform lesson for a year that shall not omit important parts of the Bible which the riper students and the adult members of the Sunday-school ought to study. This Association has already acted upon these facts; it has allowed a Beginners' course to be arranged by its Lesson Committee, and also an Advanced course.

We all realize that under the Uniform Lesson System we must address ourselves to the needs of the average boy and girl, that the little child must be considered, and that the adult must be considered only at intervals. There are many churches that want to go further, and the statement of facts which we lay before you today asks you to recognize the situation and then act upon it.

We recognize most heartily that for the vast majority of the schools for many years to come the Uniform Lesson System is not only a necessity but a very great blessing, and if it were displaced it would not be to improve but very much to injure the work of the schools. On the other hand, we want this Association at this Convention to recognize that it has been in, and must still occupy, the place of supreme leadership in relation to the Sunday-school work of the world. Now, when we have this world-wide responsibility, we can only act in a broad statesmanlike way. We must act upon all the facts and in the interest of all our constituents. Among them are those who are feeling about for graded courses; and so

the appeal comes to this Convention today, from its own Lesson Committee first of all, and then from many other institutions and conferences, asking that this Association should undertake that great task of leadership in this new field,—not in disloyalty to the old, but that into the new field we may go with the spirit of the old and with the effectiveness and power of the traditions and history which we have made, and lift up the Sunday-school education of the next generation to higher levels.

The appeal of the Lesson Committee is to the spirit of fairness that always ultimately carries the day. It carried the day at Toronto when those who led the opposition to an advanced course secured a majority in a vote, and those of us who favored advanced courses were stricken dumb with disappointment. Imagine our admiration of the man who led the opposition when, seeing how large the minority was, he came again on the same day to the platform and said, "We cannot possibly stand in the way of the request of our brothers when made by so many of them; they are able to judge of what they want, and, therefore, we must go with them." And when Dr. Hamill asked that the majority should give way to the minority and make it unanimous, we were not only grateful to the man and filled with admiration of his spirit, but we felt that the Association itself had taken a higher level of spiritual life, and that it would look out upon wider years of service than ever it had seen as an Association. It is, therefore, an appeal to the spirit of fairness and generosity. We are sure that today, with unanimity and splendid enthusiasm, in this spirit of fairness and generosity, this great Convention is going to grant that desire.

Rev. H. M. Hamill, D. D., Tenn.: I have two little books in my home which I greatly prize. One of these is the report of the International Convention at Indianapolis in 1872—the Convention which formally instituted

the Uniform Lesson. The other is Mr. B. F. Jacobs' private book, containing his comments upon that great Convention. He was kind enough to give it to me a few days before he died. I inherit the spirit and love which this founder of the International System cherished life-long for his own progeny, the Uniform Lesson. I believe that as long as the generation abides there will be very many Sunday-schools which will continue to use that great and God-honored system.

But I rise, sir, most heartily to second the motion made by Dr. Schauffler for the Lesson Committee. I yield to no one here in love for the Uniform Lesson. Taking it educationally or otherwise, I have a deep and tender love for the system which has gone round the world and enrolled twenty-five millions of students. But I believe the Lesson Committee is eminently fair. I believe that Committee reflects the desire of very many schools for a graded course of lessons.

My first counsel is this, whatever the course asked for by any reasonable number of petitioners, grant it in the interest of fairness. I insist, further, that no course of Sunday-school study ought to be issued without the explicit sanction and authority of the Lesson Committee backed by this Convention.

I believe that a graded course is needed. Why? Because in thirty-five years the public schools have made tremendous advance, and because 95 per cent. of all who gather into our best Sunday-schools come from the finely graded public school.

If you doubt that there are many schools wanting and needing the graded course, what is fairer than that you should allow them to judge for themselves and to make the experiment? Let them make the trial. I see no reason for anything but the heartiest unanimity in view of the eminent fairness that the Lesson Committee has shown in all that they have asked this Convention to do.

Rev. C. R. Blackall, D. D., Secretary Sunday-school Editorial Association, and editor of periodicals Baptist Publication Society, Philadelphia, Pa.: I want to place upon record my very hearty appreciation of the fine report made by the Lesson Committee to which you have listened, and I am glad to second the admirable words already spoken on this question; yet I want to make a plea for unity with regard to lesson plans.

The lesson question has been a continual cause of separation in our body. In England in no true sense is there unity with regard to the matter. In Scotland there is no participation at all in the Uniform Lesson plan. Wales does not touch the Uniform Lesson plan. The Episcopalians generally have their own courses, which differ materially from all others. A considerable section of the Lutheran church insist upon their own graded courses. In the Denver Convention our ranks were nearly split in twain by the lesson question. The claim then, as now, was not for a specific lesson course but simply for liberty of action.

In the graded courses now in mind there are elements of separation that will prevent universal adoption at the present time, and perhaps always, except at the cost of concessions and compromises that would spoil their efficiency. The time has forever passed when loyalty to the organized Sunday-school work is held dependent upon any given course of lessons.

If now we could have but one series of lessons projected by the International Association, to be known as "The International Series," and establish perfect freedom for all by leaving to others the issuance of special or graded courses, we would have wider participation in the organized Sunday-school work, which now immensely overtops the lesson question; and we should have more peace, greater unity, wider coöperation and largely increased resources. Is not the time ripe for consideration

of what I now propose? I make this merely as a suggestion.

Rev. Francis F. Fitch, Des Moines, Ia.: The people of Iowa have requested me to speak to this question. Our delegation and our people are heartily in sympathy with the report of the International Lesson Committee. We are only here to endorse the action, and the reason I was requested to speak was because some were fearful that there might be some one in the Convention who would undertake to upset the plans of this excellent committee, which, as representing that great state, I desire to heartily endorse, and I again second the motion to adopt its excellent report.

Questions Asked and Answered.

President Stites: Some inquiries have been addressed to the Chair. I have asked Dr. MacKenzie to answer them.

Rev. W. Douglas MacKenzie, D. D.: A question in my hand reads as follows: "In the fully graded courses will there be different Scripture texts for each and every course?" I cannot answer that question. The committee has not yet come to any conclusions regarding the details of any one scheme in its completeness. In fully graded courses, if graded from year to year, I suppose each class will be studying a Scripture by itself.

Here is a question with regard to the method of constructing the Uniform Lesson: "Has the committee that prepares the International Lessons any fixed principle by which they select certain passages of the Bible for lessons for a certain quarter?" At the beginning of its cycle of six years each committee agrees upon an outline for the whole six years. When that cycle is fixed the general topic for each year or six months is determined, and the work after that is simply to deal with that topic in its details.

Here is another question: "What change, if any, is contemplated with reference to the quarterly temperance lesson?" That is a topic so tender and delicate that the Lesson Committee would not have the courage to touch it. It will remain as it has been.

Graded Lessons.

Rev. Frank Johnson, London, England, Editor the Sunday-school Chronicle.

On behalf of the British delegation, I wish to thank you for the brotherly welcome and the large-hearted generosity with which we have been received. We are one with you in blood, in speech, in religion; and that is a triple bond which will not easily be broken.

Rev. Frank Johnson.

In the God-inspired work which is engaging all your thought and effort, the British section of the Lesson Committee desire to be true yoke-fellows, and share with you the burdens, the sacrifices and rewards of the kingdom. They greet you in Christ, and pray that God's blessing and guidance may be realized by you in all Christian fellowship and service.

The subject of Graded Lessons has engaged our thought for some years. For at least ten years the International Lessons have been attacked in our country by educationalists and Bible students. Their criticisms have not affected materially the popularity of the International Lessons in our country. They have not only

held their own, but have made a slow and steady advance in popularity.

Of late years, however, two new factors have come into play. First, Primary reorganization has become almost universal. Secondly, the Sunday Institute, with its segregation of the seniors into an independent department, and its affiliation with the Week Day Institute, has become very general. We find that where such institutes are organized and are well led, they solve the problem of retaining senior scholars in the school and church fellowship.

Now, the result of the play of these new forces was to create fresh unrest, and three years ago another attempt was made to break the power of the International Lessons and to unite the chief denominations in a scheme of lessons graded to suit the demand, and constructed to give more systematic Bible study. Here was a critical situation, and the Sunday-school Union, which appoints the British section of the International Committee, called upon us to face it and to give them our counsel.

We advised the Sunday-school Union to hold a Round Table Conference of Biblical experts, teachers, and practical Sunday-school workers. This met in London in 1906, when forty British representative men, for two whole days, came to close grips on this and other vital questions.

The main results of that conference, so far as they affect the graded lesson controversy, may be thus stated: First, we made the most formidable of our critics members of our section of the Lesson Committee. The result has been mutual education, mutual understanding and mutual love. Second, we recommended all our schools to adopt at least three separate departments—primary, intermediate and senior. Third, as a corollary, we accepted and recommended the principle of graded lessons.

Now, at the London Conference of 1907, when we had the happiness of meeting our American colleagues, we went a step further and defined more clearly what we meant by graded lessons, and the kind of lessons that were practicable in our country. We passed resolutions recommending the preparation of schemes of lessons for the whole range of Sunday-school teaching, the lessons for the Intermediate Department to be uniform, and those for the Primary and Senior classes to be graded, as either section of the committee might determine.

This is where we stand today. For Great Britain we think that special Primary and Senior courses, with the International Lessons for the main school, will suffice; nor do we think it possible in our country, as yet, to grade more finely. We feel, however, that your conditions are different. The American school has resources that we have not. It is in a more advanced stage of evolution. We will be no drag on your progress, no hindrance to such proposals as you judge necessary to maintain your leadership of Sunday-school work, and to perfect its efficiency. If we cannot always march abreast we will at least keep step with you.

I have been profoundly impressed by the spirit which animates your Lesson Committee; by the readiness of your publishers and editors to face change and loss for the advancement of the cause; by the consecration and wide vision of your leading men, and by the multitude of earnest men and women who are seeking the salvation of the child and the glory of our God.

With such forces, united by one spirit, led and inspired by our risen Lord, may we not face boldly every demand the changing years bring with them?

Graded Lessons.

PRESIDENT W. DOUGLAS MACKENZIE, D. D. HARTFORD, CONN.

THE object of the Sunday-school is ever the same. "The next generation for Christ." The means which the Church must employ are familiar and obvious. It must surround the child with the atmosphere of Christian conviction. In the Sunday-school this atmosphere must be concentrated in the teacher. But this influence of the teacher is concentrated in the handling of the Bible. From the beginning of Sunday-school history this has been its sublime task to take this Word of God and unfold it to young minds.

Dr. MacKenzie.

I. *The Uniform International Bible Lesson.*

About forty years ago there dawned upon the mind of one man and a group of friends a bold and epoch-making idea. When the late Mr. Jacobs formed the plan of having one Bible lesson for the whole school, when gradually the plan grew to include all denominations, and when the call for such a scheme came from over the seas in all directions, and the plan came to mean an identical lesson in the Bible for all the classes in each school, for all the denominations in evangelical Christendom, and for all the languages in the world in which Sunday-school work is being carried on, a new era had opened, quietly and insensibly.

The practical advantages were obvious. In the first place, it enabled the individual pastor and superintendent

to handle the school work with unity and with comparative ease. It stimulated the formation of classes for teacher training, and thus introduced a new force into the hitherto somewhat disorderly methods pursued by teachers. Secondly, it made possible and necessary the growth of the great Sunday-school publishing houses, denominational and independent. A new attention began to be given to the method of presenting Biblical instruction to children. The lesson helps which sprang up were intended to provide the teacher not merely with comments upon the text, but with hints as to adapting the material to the various grades of the child mind and as to the use of illustration and exhortation in teaching. It is hardly possible to estimate the amount of Christian literature which has been brought into circulation all over the world. In the third place, the appointment of a permanent committee to prepare the successive schemes of lessons led to a gradual development of the system itself. A comparison of the first schemes with those sent out in recent years shows that there has been a gradual development in this work.

II. *The Rise of Criticism.*

It was inevitable that the system should be subjected to close scrutiny and that its central idea should come under criticism. It had become obvious that, for example, the uniform lesson system must permanently exclude a considerable portion of Bible material. Further, it was found that, on a very large number of Sundays in each year, the lesson was ill-adapted to the needs of the youngest children in the school. Here it was that the pressure of criticism was first felt most deeply, and that this Association took the first step in the new direction with which we are concerned today. It resolved to create the Beginners' Department. Three years ago, in the Convention at Toronto, it was decided that another step

must be taken. The Association instructed its Lesson Committee to prepare a series of lessons for advanced classes. It is a familiar fact that when most young men and young women are entering upon maturity of thought and life, they face many problems in the study of the Bible which could not possibly arise in the earlier stages of their life. It is also obvious that their needs cannot be met without something more systematic in the way of Bible study than the Uniform Lesson system made possible. But your committee has found one immense obstacle in its way. Any scheme of lessons which is provided for advanced students must be based upon an implied and preceding development of knowledge. It must be the flowering of a plant which has grown for years. Hence it has been found practically impossible to draw up such a course while no direction of thought has been suggested during the educational methods of the preceding years.

Criticism of the uniform lesson system has arisen from modern developments in the science of education. Throughout the civilized world the child mind is being more closely studied today than at any other period. The laws of mental growth are being investigated. These various topics of investigation lie behind the whole scheme of modern public school education. Hence people have begun to ask why should the facts which are thus studied and mastered for the purposes of secular education be ignored in religious education. On the other hand, there is the Bible with its marvelous store of rich and varied contents. Is there no way of bringing this glorious mass of material into a new relation with the mind of a child? Can we not discover what of God's Word should be taught to the infant, and what to the boy, and what to the youth?

In the third place, it has been evident that the development of public school education must react upon the

work of the Sunday-school. But it is just exactly in the public school that the ideas to which I have referred are being most closely worked out. The work in the day schools is being enriched not merely by the study of individual schools, but by an interchange of experience from land to land. Those who are to lead our home education to higher levels feel that they must garner the experience which has been gained in other lands. And this increase of power in the day school is deepening the contrast between its methods and those of the undeveloped Sunday-school.

In the fourth place, criticism has passed into action. I do not know how many schools in this country have given up the uniform lesson system. But it has become well known to the officers of this Association that there are churches whose impatience with the uniform lesson system has almost reached the breaking point. This is the case especially with churches in large and important centers, which have at their command the services of highly trained men and women, and whose children are most prone to notice the contrast between the day school and the Sunday-school.

It is quite evident that, as an Association, we have come to the hour of decision. The question before us is one of the most important in the whole history of the Sunday-school movement, and it may be definitely stated in the simple question, Shall we remain deaf to these demands made by many of the warmest friends and the most intelligent leaders of Sunday-school work through the world? Shall we insist upon allying the International Sunday-School Association solely with the Uniform Lesson system at all costs and in view of the complex and vast movement which I have described?

III. The question has been pressing not merely upon the Lesson Committee, but upon the Executive Committee and all the leading officers and secretaries of this Asso-

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ciation. It was, therefore, in the discharge of his most important duties as chairman of the Executive Committee that Mr. W. N. Hartshorn, of Boston, summoned a conference at his own home in that city, which has been known since as the Boston Conference. It was held on January 2, 1908. It consisted of representatives from the Executive Committee of the International Sunday-School Association, the Lesson Committee, the publishers for the various denominations in fellowship with the Association, the editors and writers of lesson helps in the employ of these publishers, besides various other officers and secretaries of this Association. All together there were nearly fifty in attendance. After two days of closest study and freest discussion, the following resolutions were adopted, and on behalf of that Boston Conference I lay them before this Association:

"It is the conviction of this Conference:

"1. . That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-schools of North America. Because of its past accomplishments, its present usefulness and its future possibilities, we recommend its continuance and its fullest development.

"2. That the need for a graded system of lessons is expressed by so many Sunday-schools and workers that it should be adequately met by the International Sunday-School Association, and that the Lesson Committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-school."

It is my duty to point out to you as clearly as possible the significance of these recommendations. In the first place, this Conference does not recommend the abolition of the uniform lesson system. It is my conviction that you cannot find one man who possesses any knowledge

of the facts who would for a moment propose that this Association abandon that system. A graded system will be impossible for years in some parts of the world, and it may be for generations; hence it is the firm conviction of all who have considered the matter with a sense of personal responsibility and with a wide outlook, that the uniform lesson system must be maintained with all the old devotion and vigor, that it must be developed year by year in the future as in the past, more perfectly to meet its own ideals. This I cannot make too clear or emphatic, for the soundness of the positive recommendations which that Conference made is based upon their sincerity and strength of conviction when they drew up and adopted that first paragraph insisting that the uniform lesson system must be maintained by this Association.

But, in the second place, what is proposed by the Boston Conference is that the Association deliberately, intelligently, and even enthusiastically, decide to provide an International system of graded lessons. These it is proposed that your committee should publish exactly as they publish the Uniform Lesson system, giving them to the world, leaving each church and school to decide for itself which system is best adapted to its own resources and circumstances. The ideal of the graded system which that Conference recommends is that a series of lessons should be drawn up which, beginning with the little children, carries the pupil through every year into a deeper study of the whole wealth of the Bible. The idea which lies behind the method is that of adapting Bible teaching to the needs of the pupil. That which is proposed is that a system of lessons should be published which shall enable both parents and teachers to undertake, systematically and thoroughly, what they all strive to do instinctively and partially. The aim of the whole work is, to form habits of Bible study, so to mould character and intelligence and faith that when the pupil of

any school reaches maturity he shall have in his heart the love of righteousness, the love of God, faith in the Redeemer and faith even in his own place in the world, an inspiring conception both of what God is to him and of what he may be to the service of God in his life.

We cannot exaggerate the difficulty and the greatness of the task. Like all great educational schemes, it must become subject to the law of growth. The very moods of each generation change even as its knowledge enlarges, and from one decade to another we must expect that the forms and much of the substance of even the best system of graded Sunday-school lessons will change. The question before us today is whether the International Sunday-School Association is ready to seize one of the most magnificent opportunities and undertake one of the most inspiring tasks which the modern life of the church presents. This Association can make its committee a clearing house of world-wide experience in this new and wondrous field of future glorious harvests. It can retain for this Association the leadership of the world's work in Sunday-school education. This will mean, no doubt, that the committee should adopt new methods for doing its work. But the Association may, I believe, with great confidence believe that its committee, if this task is laid upon it, will give to it an attention at once intense, sympathetic and broad-minded. What we need is some statesmanlike grasp of the problem, not merely in its internal intricacy as an educational scheme, but in its world-wide significance. The committee's real work is to discover the method by which the best scheme can be constructed, and the method by which it can be, from one period to another, subjected to those changes which the wisest criticism and the largest experience have made imperative. If you adopt this recommendation of the Boston Conference, you are laying upon that committee a work which is not simply the work of experts in con-

structing a system of education, but of experts in the larger work of coördinating the judgments of many men and providing for the coöperation of the leaders in many lands.

If this plan is adopted the International Sunday-School Association will, I believe, maintain its position at the head of the developing Sunday-school education of the world. It is of immense importance not for the Association as such—which would be a futile and foolish ambition—but for the Church of Jesus Christ, that this unity which we have established should be maintained, that at this point in the church work for the world all the denominations should hold together as closely as possible, that here at the door of the child's heart and bidding the youth Godspeed as he enters upon the fulness of a man's life, all the denominations should stand together and the prayer of Christ be answered "that they may be one." For at the end we return to the beginning of our consideration of the whole topic. Our one ambition is summed up in the one glorious phrase, "The next generation for Christ." That, I said, has been the inspiration of this great Association in the past. Let it be the star that guides us and draws us on into the unknown future. Let us, in our decision today, have that breadth of judgment, that clearness of insight, that power of conviction which will enable us to do one more mighty stroke of business in the work which has been assigned to us by the providence of God, for winning the children of the world to the love and service of the world's Redeemer.

Graded Lessons—Why They Should Be Used.

M. C. Hazard, Ph.D., Boston, President Sunday-school Editorial Association, Editor Lesson Helps.

The question I wish to present is, Will not the graded lessons be well worth your trying? They will give you the opportunity to vary the system of lessons in your school, and, if the theory is correct upon which they are based, to improve the instruction in it.

Dr. Hazard.

The impression is quite prevalent that the graded lessons will be so difficult to teach that none but schools with especially equipped teachers will be able to make use of them. Such an impression is without foundation. If the graded lessons will help the schools which have a good corps of cultured teachers, they relatively will be of more benefit to the small, country, frontier or backwoods schools.

What are graded lessons? They are lessons selected with reference to the capacities and requirements of the different grades in the school. Psychology has shown that at different ages the mind of the child, as well as his body, requires different nutriment. At the first, when he is busy in getting acquainted with his environment, he is best taught by what he sees and hears. When he has passed into imaginative childhood he delights in stories of what great things, or beautiful things, have been done by other children, or men, or fairies, or animals. Farther on, in boyhood, he delights in hearing of great personal achievements, and the doers become his ideals. It is

only when he reaches the age of adolescence that he can be interested in men in the mass. It is only then that you can teach him history. Graded lessons in the Sunday-school take these facts into consideration. For each grade they provide the lessons suitable for it.

With graded lessons, therefore, the teachers start with the advantage of having mental pabulum for which the scholar has an appetite. The system of one lesson for the whole school ignores the need of scholars of varying ages for different material. It gives only to one portion of the school the matter which is just suited to it and tries to adapt the material to the rest.

What I affirm is, that the material that is exactly fitted for one grade cannot, in the most of cases, be adapted for any other, and much less for all the other grades. But you say that they have been, and most successfully, too! In every Sunday-school where the uniform lesson is taught classes are to be seen in every grade listening to their teachers with absorbing interest. True, and, of course, there are some classes which do not exhibit any interest. The fact is that, no matter how unsuitable the lesson, some teachers will greatly interest their scholars and some will never engage their attention no matter how well adapted it is. The successful teachers instinctively reject that which cannot be assimilated and substitute for it that which can. Oftentimes, when the lessons have been peculiarly unfitted for little ones, the primary teachers have "adapted" them, as they term it, by taking some word, phrase, or sentence and building up on that with stories and illustrations, and thus capturing their little scholars. They have not come within gunshot of the lesson, but what they have taught has been good, and the end has justified the means.

On the score of adaptation the graded lessons will have the advantage. But will they not be more difficult to teach? Will they not demand a higher culture on the

part of the teacher? Most emphatically I say No to both of these questions. Why? Because it is less trouble and requires less training to teach a lesson which is suited to the scholar than it does to teach one which must be adapted to him. It must be evident to all that the most ill-qualified teacher will get along best with those lessons which of themselves appeal to those whom he teaches. It requires a greater amount of skill and culture to make effective use of lessons which are sometimes appropriate and sometimes unsuitable than it will to teach lessons which are always selected with regard to the capacity and aptitude of the scholars. The right way of doing things is always the easiest way. The graded lessons are so planned as to make the work of the teacher as easy as possible.

The impression seems to be prevalent that the graded lessons will require for teachers those who know considerable of child psychology and pedagogy. So far as possible every teacher dealing with children should know something of them, but in the new system that knowledge will be no more necessary than in the old. A familiar acquaintance with those branches of learning will be required in those who select the lessons, but not in those who make use of them, at least not more than in those who now teach the uniform lessons. It takes road-building experts to make a good macadam or Telford road, but the man who drives over it does not need to know just how it was constructed. What he should know is how to drive and control his horses, and if he has a frisky eight or ten horse aggregation—as, so to speak, many teachers in the Sunday-school have—he will need to devote his full attention to them. But in rainy weather how much easier the hauling will be over such a road than over a common dirt road with its sloughs and mudholes! Graded lessons are simply macadamized roads for the teacher.

As you probably know, the best primary teachers of the country have been engaged in mapping out courses of lessons for the Beginners', Primary and Junior Departments. By long study and experience they have learned what kinds of lessons should be taught to the child at the various stages of his development. Their work has been of a kind to make the task of the teacher not more difficult but easier of accomplishment. Testimony to this effect is enthusiastically given by those who have been making use of the two years' Beginners' Course.

Undeniably there will be some loss in a school which gives up the uniform for the graded lessons. Teachers' meetings for the study of the one lesson, now so difficult to maintain, will then be impossible. But it will be easier to get together teachers of the same grade, for, having to deal with the same problems, there will be more incentives for them to meet. In this respect, therefore, the change to graded lessons would be an advantage.

But the review of the lesson from the platform by the superintendent will be lost—and in many schools to the satisfaction of all! Where the superintendent is capable of conducting a good review, the loss will be a serious one. But think of the many who are not fitted to do it, and yet who insist upon trying every week! The graded lessons will accomplish the good, at least, of giving them a rest.

But have we not accomplished great things with the uniform lessons? Indeed we have. No one will say so more heartily than I. I have been with the International Lesson System from the first, and have always been, and still am, one of its staunchest supporters. But I believe in improvement. The International Lesson System has a vitality too vigorous not to be pushing out in new directions. Its growth may be guided but it may not be stopped. The fact that so much has been done in the

past with the uniform lesson is no reason for not making use of the graded lessons if we can accomplish more with them.

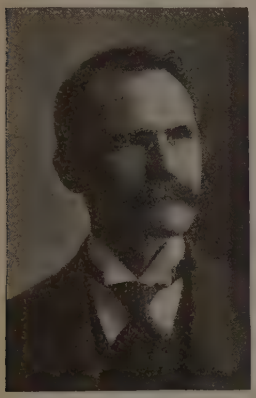
Our forefathers did some wonderful shooting with the long-barreled, flint-lock rifle; but would any one claim that a poor marksman now would do any better shooting with it than with the modern, up-to-date rifle? We feel proud of our forefathers because they shot so well with such clumsy devices, but we are not going to give up the modern breech-loading magazine rifle. In the same way we do homage to the teachers who have accomplished so much with one lesson for the whole school. Surely those who have done so well with lessons often so difficult of manipulation will do a great deal better with those which are suited to their scholars.

I have heard various prophecies concerning the use which will be made of the graded lessons, the most of them being of a discouraging nature. Even the most sanguine do not predict a wide acceptance for them for some time to come. It won't take a whole century to find out that graded lessons are better than a uniform lesson—if that be the fact. And graded lessons are based upon the right principle—the right material for each grade in the school. If that principle be correctly carried out, it must, in a far shorter time, commend itself to the teachers. They cling to the uniform lesson because they have seen nothing better; and in so doing they are justified. But when it becomes apparent to them, as it surely will, that the graded lessons are better, it will not take long for them to decide in their favor. Three courses of graded lessons are ready; let us give them a fair trial. It may be that, with all the time and care spent in their preparation, they still are not absolutely perfect, but they are sufficiently so that with them we can demonstrate the truth of the principle upon which they are based. Therefore, not only vote for them, but try them.

The Lesson Writers.

Rev. John A. McKamy, D.D., Nashville, Tenn.,
Associate Editor Westminster Teacher.

The Sunday-school is intrusted with the oracles of God. This is its crowning distinction. No other function of the church surpasses that of keeping the Bible open and in the hands of the people. The sources of our religion remain open and accessible as we enrich and popularize our Bible study.



Dr. McKamy.

It is with the written Word of God that the Sunday-school has to do. Nearly twenty centuries have fled away since even the last of its recorded utterances was spoken. Hence the forms in which we find these mighty thoughts of God are strange to us and our times. These flinty geodes that have come out of the long past of human experience do not readily yield their treasures. They must be smitten with the hammer of competent knowledge before their crystalline contents become available for the instruction of men in faith and practice. It belongs to the lesson writer to wield this hammer. It is assumed that he has come into possession of the necessary instruments, and has been reasonably well trained in its effective use.

To this primary work there must be added that of interpreting their contents. For their value lies far less in the witness that they bear to the fiery processes under which the human family has made its moral and spiritual progress, than in the living truths for living men which they contain. Therefore, we expect the lesson writer to

show us how to apply them in ennobling character and enriching civilization. The Christian ages have left behind a deposit of interpretative literature which is one of our richest heritages. It falls within the province of the lesson writers to open the sluice gates of this vast storage reservoir of Christian learning and to conduct its life-giving flood into the field of human life.

After our lesson writers have opened up for us the meaning of the Scriptures and indicated the application of their truths to the problems of our times, we expect them to offer special guidance in the study of the passages selected as lessons. At this point they pass from commentators to teachers. The importance of this service appears when we recall that the average person who sits in our classes, or teaches in our Sunday-schools, is extremely dependent upon others for direction in all those intellectual processes which we call study.

From offering safe, varied and practical guidance in lesson study, we expect our lesson writers to pass on to guidance in lesson teaching. They must fill the mouths of those who teach with fit words; they must supply artfully drawn analyses, pertinent illustrations, comprehensive and detailed questions, and practical applications that may be used without the slightest modification. Unless the help that is offered measures up to these requirements, it is not likely to meet with favor beyond the limits of a small but very independent group of students and teachers.

There are limitations under which our lesson writers carry forward their work that should be recognized. The first is in the nature of the subject that they treat. Religion is a life and not a philosophy. It rests in a right disposition of the human spirit, and not in logical and luminous statements of truth. The chief factor in its promotion is the human personality and not the printed page. They must reckon also with the theological un-

certainty and the religious unrest that we hear so much about in these times. It falls to their lot to navigate the tortuous strait between the Scylla of deeply intrenched and slowly yielding conservatism and the Charybdis of impatient and destructive radicalism. These rocks are equally to be avoided. Our lesson writers serve busy people, who must read as they run. Whatever is done for them must be brought within limits that often afford room for very little beyond fragments. The condensation which a writer's readers require sometimes sets serious limitations to his best work.

There is also a business side to the publications in which much of the work of our lesson writers appears that must be taken into account. The publisher cannot go beyond the limits set by the willingness of the people to pay for his products. The people demand brevity and cheapness in their helps, and it does not take the publisher long to decide that it is to his interest to give the people what they want, rather than what they ought to have.

The spinal column of our entire series of Sunday-school publication is that which is contributed by our lesson writers. Nearly every human interest employs the printing press. In this respect, popular Bible study, through the Sunday-school, takes its place alongside the foremost of human interests. Numerous denominational and independent establishments engaged in the production of Sunday-school periodical literature, whose united output reaches immense proportions, could not exist without the sustained demand for their Bible study publications. All that they produce with profit outside this line of publications is insignificant in comparison.

Moreover, it is through the work of our lesson writers that our secular papers come into touch with our Bible study work, which they very generally recognize as a human interest of vast magnitude. This is a fact of tre-

mendous import for our great cause. There are comparatively few newspapers of the better sort that do not present expositions of the current Sunday-school lessons. There is scarcely a religious weekly that does not devote a liberal portion of its space to the current Sunday-school lessons. This is their point of practical affiliation with the popular Bible study work of the churches, which many of them emphasize by making their lesson writing one of their most prominent features. Thus it appears that not all the work of our lesson writers is confined to recognized Sunday-school publications. The vast aggregate of the publications in which their work appears is swelled greatly by the secular dailies and weeklies and the religious weeklies.

Through lesson writing the cloister is brought into helpful relations with popular Bible study. Since the beginning of our International Lesson System, the long roll of those who have served their generation in the capacity of lesson writers bears upon it the names of many most distinguished biblical scholars. In that roll appear the names of preachers and pastors whose praise is in all the churches. Many scholarly men belonging to the faculties of our colleges and theological seminaries have laid their talents upon the altar of popular Bible study in becoming lesson writers. The instances have not been rare in which men of eminent ability have relinquished the highest positions in order to devote themselves to the work of writing Sunday-school lessons. In this work great writers and distinguished scholars have learned the art of clothing their rich thoughts in that simple elegance which is understood and enjoyed by those whom we denominate the common people.

This work has opened a field for the activity of men and women of a great variety of tastes and talents. In addition to those scholars whose contributions enrich our Sunday-school publications, many who have learned

the deepest religious truths in the field of practice are writing out of their experience to the profit of all. The fruitful work of many who have studied deeply the philosophy and the science that are fundamental to all successful educational efforts appears in our Sunday-school publications, in connection with the study and teaching of the current lessons. Then a new race of expositors has arisen in the persons of rarely gifted men and women who discern the moral and spiritual needs of the least of God's little ones, and recognize the portions of God's word that are best suited to those needs. They are masters of the great law of adaptation, and, proceeding under it, they show parents and teachers how to transform the strong meat of the Scriptures into appetizing and nourishing food suited to these little ones.

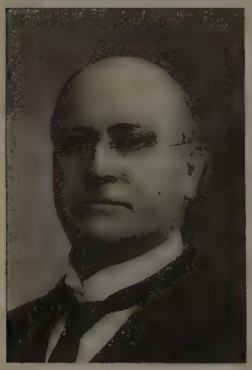
The lesson writers must not be expected to answer for the sins of the Lesson Committee. The relation subsisting between the writers and the committee is not unlike that of a board of managing directors of a great mining property to the highly-skilled men who sink the shafts, drive the tunnels and perform the other necessary work of mining. The Lesson Committee looks over the territory of revelation and marks off certain portions of it as the scene of active operations during a given period. It is not the fault of the lesson writers if the portions selected do not prove as rich "diggings" as some persons might desire. It is their province to employ the best-known facilities in developing the designated areas of operation. However, lesson writers lay themselves open to criticism when they employ mining methods entirely out of date, or confine their operations to old shafts and tunnels that were sunk and driven when only the crudest implements were available. Ancient miners did not exhaust any of these rich veins of divine truth. Only at a few points has the mother lode been reached by adventurous operators. The entire field continues to chal-

lenge the highest enterprise, holding out promises of abundant rewards for all who will dig, and dig deep.

The Lesson Editors.

REV. C. R. BLACKALL, D. D., PHILADELPHIA, PA., SECRETARY OF THE SUNDAY-SCHOOL EDITORIAL ASSOCIATION.

IT need not occasion surprise that in a period marked especially by organization the Sunday-school editors of our country should combine for the betterment of their profession.



Dr. Blackall.

Until seven years ago, the Sunday-school publishing conditions were somewhat like those during the period of the Judges, when "every man did that which was right in his own eyes," without regard to his fellows. Several conferences had failed to produce satisfactory results; but at last the hour struck, when in the month of April, 1901, twenty-four men and women, representing the leading independent Sunday-school periodicals and those of all the larger denominations and some of the smaller ones, sat down with the International Lesson Committee for calm consideration of questions that were regarded as vital.

The propositions of the editors and lesson writers, which had been adopted by absolutely unanimous vote, were received and promptly agreed to by the Lesson Committee. The outcome was the organization of the "Sunday-school Editorial Association," which was born

of honest desire to preserve and conserve all the elements that make for progress.

Sunday-school editors are in two classes. The first, the smaller in number, is of those who are in charge of undenominational periodicals. Commercially these periodicals claim the whole world as their field; the vested interests are constantly being increased; a commendable activity in pursuit of their purpose is coupled, as a rule, with a high order of intellectual and spiritual capacity.

The second and much larger class is of editors of denominational periodicals. Their publication houses claim right of way and loyalty to their very large vested interests. There is little disposition to yield their ground except under severe competition. The aggregate of their gross output naturally overtops that of all the others combined.

The influence of each of the classes upon the other has been in marked degree beneficial. The high grade of excellence attained by any periodical has compelled similar attainment on the part of others in order to hold their ground. Healthy competition also has done its part in keeping prices at the lowest practical point, though not infrequently at the sacrifice of a high order of mechanical quality.

The undenominational editor is more circumscribed than the other. He is shut up to the consideration of such subjects as are held in common by Christians. He must be on the watch against giving offense to constituents with positive views, and the temptation to ignore or minimize the value of denominational principles is always at his elbow.

The limitations of the denominational editor are different. His natural constituency is narrower. He must be loyal to that constituency. He is required to set forth and emphasize things which the other scarcely dares to mention. The temptation that comes to him is to nar-

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rowness. But he is foot-free to criticize all creation if he likes. If done in the right spirit, this freedom broadens his horizon and develops brotherly kindness, especially if he is willing to take hard knocks as well as to give them.

Herein has the value of the Sunday-school Editorial Association become apparent: through all of its history there has been the utmost freedom of discussion. Its unwritten law has been strict unanimity of action. Editors of both classes have learned to appreciate one another better because of such close fraternal association.

Paradoxical as it may seem, the denominational spirit has been broadened and deepened. It has become generally agreed that interdenominational activities are essentially dependent upon the integrity and strength of the several denominations. Best of all, a spirit of tolerance and cordial sympathy has been engendered.

It is a self-evident fact that Sunday-school editors are no more independent of their publishers than are editors of any other class of publications. The vision of the editor may be broad and far-reaching but not clear to his publisher; his ideals may be swamped or practically nullified by financial considerations that the publisher dares not ignore nor put aside; or it may be that the prospect of immediate pecuniary return from a given course is not sufficient to warrant what both publisher and editor would readily agree in regarding as both needed and definite progress. Here associated effort is producing admirable results not otherwise within the reach of possibility, with a distinct uplift of the entire line to a higher level.

The Editorial Association has always been absolutely loyal to the International Association and its work, and I believe it will always remain so. Yet it must be distinctly admitted that the loyalty of its denominational

members must first and always be to their own constituencies.

The question remains as to the extent to which the Sunday-school editors have been a factor in producing or developing the advanced conditions that have so strongly marked the past two trienniums of the International Association. The first united plea of the editors was for graded courses of lessons, a plea that has been constantly and persistently advocated.

Another urgent plea of the editors was made in 1904 for certain quite radical changes in the lesson plans issued by the Lesson Committee for 1906-11. The changes were agreed to by the Lesson Committee and the whole list for those years recast. A revised list was issued by that committee, which stated that the changes made were in response to a unanimous appeal from the Editorial Association.

At the annual meeting of the Editorial Association, June, 1906, the subject of missions in the Sunday-school was set forth in an elaborate report, and was made the special topic of two sessions. The later outcome was a resolution adopted by the Editorial Association requesting that provision be made for at least two missionary lessons each year. Then the Editorial Association and the Young People's Missionary Movement planned for something better, and to-day missionary treatment of almost every lesson is becoming the rule in Sunday-school periodicals.

At the Boston Conference, in January last, of the fifty persons registered in attendance, thirty-six were members of the Editorial Association, and the action there taken was unanimous, showing appreciation of the uniform lesson plan, yet claiming better educational methods for use by such schools as were sufficiently advanced to utilize them.

Finally, the Sunday-school editors, in combination with

the publishers, if they remain united in their present associated capacity, form the key to the whole Sunday-school situation. They are in closest touch with the entire Sunday-school host. An average proportion of about one to every one hundred and fifty thousand of the Sunday-school officers and teachers attend any given session of the International Association, and this but once in three years. An equally small proportion attend state and local gatherings. The editors, however, speak to the entire working force from four to twelve and often fifty-two times every year, exercising a potent and direct influence upon the whole body, as well as in the molding of the younger element from which shall ere long come new leaders.

The Sunday-school Editorial Association is necessarily numerically small but it is in evidence in exceedingly large degree as a distinct and effective factor in carrying out the beneficent purposes for which the International Sunday-school Association so nobly stands. In the future, as in the past, it may be depended on to "make good" every time and all the time.

The Louisville Convention was greatest in five things: The loving harmony on the International Lessons—the stress placed upon teacher-training—the recognition of the wonderfulness of the Adult Bible Class movement—the way the Lord prompted His people to contribute—and the sweet, devoted lives of our International leaders. —*Elmer E. Lacey, Webster Groves, St. Louis, Mo.*

Remarkable for attendance, enthusiasm, and the adequate plans by the local committee to care for the delegates, the adoption of Graded Lessons, the demonstration of men's Bible classes, and General Secretary Lawrance's masterly summary report.—*Hamilton S. Conant, Boston, Mass.*

Publishing Lessons and Lessons Helps.

GEORGE P. MAINS, D. D., PUBLISHER, METHODIST EPISCOPAL CHURCH.

IN our published program, among the "Factors and Forces Related to Sunday-school Success," the publishers are enumerated last, but may we modestly suggest that they are not among the least important of these factors and forces!

Dr. Mains.

Publishers recognize the demands of the age, and, so far as is consistent with business safety, no parties are more desirous of fully responding to these demands. The publishers also very clearly recognize that a largely influential minority of our Sunday-schools demand radical departures in supplies from the standards which have hitherto been represented in the Uniform System. It is cheerfully conceded that the schools making these new demands should, if practicable, be gratified in their ideals.

It is through no prejudice against ideals that I utter a serious feeling of caution, shared by many of my fellow publishers, in relation to the proposed additions, in the form of graded lessons, to the uniform system. Our feeling arises from failure to see from a business standpoint how it will be possible to maintain the present system of publication, and to add to a large list of new and distinct lesson treatments with a justifying business profit. Several facts address themselves seriously to our attention.

1st. It is a fact that the business of Sunday-school publications has large vested interest of capital. Chair-

man Hartshorn has reminded you that more than three hundred publications, with a total output of more than one-half billion of copies of lesson helps, requiring literally an investment of millions of dollars, are now among the great facts to be noted in Sunday-school work. And when Secretary Lawrance tells us of an enrolled army of more than fifteen million Sunday-school teachers and scholars, it is evident that vast capital is invested in creating the needed supplies for this army.

2d. Again, it is a fact that Sunday-school publishers are today doing their work against the pressure of a general competition which pervades this field of business, and necessitates the furnishing of supplies on a basis of the narrowest margins of profit.

For instance, the house with which I am connected, recognized as one of the largest Sunday-school publication producers in the country, and making in the aggregate a respectable profit, makes this not on any single publication, but on the principle of a small toll on an immense grist. We are publishing our most profitable periodicals on margins so narrow that if slightly reduced their publication would result in a loss. We have reached a point where we are issuing our publications at as low a price as can be made compatible with business safety.

While fully measuring the above statements it should be noted that we are always seeking to improve the quality of our output, and ever seeking to measure up to the highest standards of required improvement.

In view of these facts, it is evident that, to the publisher, a multiplication of periodicals, or a new system which will stand in practical rivalry with the Uniform Lesson System on which his business success has been largely built up, is a matter of very grave practical consideration.

To illustrate, in my own house we are issuing eighteen different papers and periodicals for Sunday-school use.

This is a large catalogue in itself. It will so appear when it is remembered, that probably there are not a half dozen Sunday-schools in my denomination any one of which uses more than about half of this entire list of supplies in its work.

It is proposed to ask the publishers, in addition to their previous output, to issue a series of graded lessons, which the authors hope may come into general use. From the publishers' standpoint, it is safe to say that initially every dollar put into this Graded Lesson System will be detracted from the profitable investment now employed in the Uniform Lesson System, and this dollar so diverted will not represent a profit earning factor in the new system. In other words, the publishers face the certain prospect of losing money for possibly a long period.

The above are facts which every thoughtful promoter of new departures, however these departures would seem to promise a better meeting of existing needs, is bound thoughtfully to consider. We cannot escape the conclusion that, in the long run, the success of any system of lessons will be measured by the ability of the publishers to produce such lessons with financial safety. This work of Sunday-school publication has its material side as certainly as its ideal. Any idealistic system of Sunday-school lessons which exposes the publisher to bankruptcy in its final results will not do credit to its creators.

It seems to me that the time has come for the most studious concert of plan and action between editors and publishers as to the limits of new departures. Personally I should feel happier in the prospect of the burden of publishing added systems of graded lessons if I could more clearly see that these lessons in practical use will work as ideally as their promoters assume. It seems to me that the adoption of such graded systems as divide each school into distinct circles of work at its common

sessions is likely to sacrifice many things which have been judged in the light of experience as necessary, and as having contributed surely, to the best methods of present Sunday-school work.

I cannot escape also the conviction that, taking the rank and file of our schools throughout the land, the great majority of persons upon whom we are dependent as teachers have no such trained qualifications as will fit them for the handling of such systems. Upon the other hand, the physical conditions of the rooms in which most of our Sunday-schools must of necessity meet to do their work are most illy adapted to the ideal performance of graded lesson teaching.

If actual use of the graded lesson system proves the above expressed fears not justified by the facts, no one will take more pleasure in acknowledging mistakes of judgment in this entire matter. I must say, however, that the above facts contribute greatly to my fears that the day is far distant when the introduction of the graded lessons, as now proposed, on the grounds of material profits, will become a source of unmingled happiness to the publishers.

Louisville convention was approached by strategic conferences richly preparing for it; it was unequaled for firm and able grasp and solution of present-day Sunday-school problems, and it will lead to a marvelous development, both of the religious and of the educational sides of the Church Bible school.—*Chas. Roads, Baltimore, Md.*

It brought to me as never before a sense of personal responsibility in view of the tremendous opportunities before us, the need of a quick response to the inspiring example of so many laymen working together for God's Kingdom, and a strong desire to do my part and to do it now.—*C. Scott Williams, San Luis Potosi, Mexico.*

WORK AMONG THE NEGROES.

Committee, 1905-1908.

N. B. Broughton, Chairman.....Raleigh, N. C.
B. W. Green.....Little Rock, Ark.
J. R. Pepper.....Memphis, Tenn.
G. W. Watts.....Durham, N. C.
F. L. Mallary.....Macon, Ga.
E. K. Warren.....Three Oaks, Mich.
John Stites.....Louisville, Ky.
J. R. Jopling.....Danville, Va.
H. C. Groves.....Ocala, Fla.

Committee, 1908-1911.

W. N. Hartshorn, Chairman.....Boston, Mass.
John Stites.....Louisville, Ky.
E. K. Warren.....Three Oaks, Mich.
John R. Pepper.....Memphis, Tenn.
W. A. Eulaly.....Cincinnati, Ohio
N. B. Broughton.....Raleigh, N. C.
B. W. Green.....Little Rock, Ark.
M. C. Bridges.....Norwood, La.
H. B. Frizzell.....Hampton, Va.

Religious Education Among the Negroes.

DR. JAMES E. SHEPARD, DURHAM, N. C., FIELD SUPERINTENDENT FOR THE NEGROES.

AMERICA presents the greatest possibilities for human development of any country in the world. The oppressed of all lands come to America, seeking a haven of refuge, and to find freedom, and it has been the proud boast of the American people that never have they turned a deaf ear to the cry of the oppressed of the world or turned away those who stood in need of assistance. But a strange condition and strange problems are confronting us. The negro is thrown suddenly into this nation, and what to do with him is the great question.

Dr. Shepard.

I believe that the coming of the negro to America was for a specific purpose, and that purpose to try the patience, the strength, the love of the Anglo-Saxon.

May I read you an extract from the closing address to a graduating class by one of the most liberal men of the South, Dr. John C. Kilgo, President of Trinity College, Durham, North Carolina: "Among the problems that have been thrust into prominence within the past few years is what is called the race problem. One thing is certain—the race question is a moral question, it is the question of the right of a human being to rise from the lower points of life to the higher levels of it. This is the same problem at which all people have worked, and at which the Anglo-Saxon race must continue to work. So the negro finds himself at a low point in the scale of life, and, true to the voice of the human soul, he wants to go up higher, not that he may go into the society of other races, but that he may be fit to associate with himself. In the supreme struggle the politician will reach no hand out to him, the social spirit will give no help, the industrial spirit will lend no assistance, but the God-spirit should speak to him a helping word, and reach out to him a lifting hand. This race issue will test the moral quality of this nation, and if it finds no settlement, the failure will be a moral failure, and show the point at which our civilization broke down for the lack of moral strength."

So, my friends, I appeal to you for the religious education of the black man in the Southland. I am not unmindful of the fact that industrial education has done a great deal for my people, and that higher education has done a great deal for them. I do not believe that a penny given to higher education or industrial education has been wasted. But neither industrial education nor higher education will lift the race and cause it to stand. The man must be changed, and this changed man, as he goes out into the world and as he comes in contact with his

fellow-man, will show that he is changed. Give to us high ideals, lofty aspirations! Religious education is essential to the negro not only for salvation, but to help him live as a man, to develop the best in him and to teach him to hold the worst in subjection.

Religious education does not detract from industrial education, or from higher education, for, to sweep a room well, to be able to bake bread, to plow all day behind a mule, each of these in its place is religious education.

Religious education checks the human waste which is found in the chain-gang, and jails, in the penitentiaries, and on the streets, and stores up energy for the salvation and uplift of the people. If you want to save this race give the negro religious education.

We are grateful for what you have done. We are grateful for the International Sunday-school Association, and the plans which it is putting forth for the uplift of the race. God bless you in your efforts to plan more wisely and widely until every black man in the South has felt the uplifting influence of this association. Dr. Duff one day, when he was pleading in England for India, fainted and after he was revived came back upon the stage and said, "I was pleading for India, and if there are no young men in this audience who are willing to give their lives for India, I will go back and spend my life upon the banks of the Ganges." So, my friends, I want to plead with you tonight with all my soul that you do your utmost to uplift the black race in the Southland, and when you do that they will sing your praises not only in this world but in the world to come.

The Louisville Convention revealed the wonderful progress, power of, and provision for the Sunday-school.—*C. D. Meigs, Indianapolis, Ind.*

The Religious Development of the Negro.

Dr. Booker T. Washington, President Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

As I came from my home I fell into conversation with a farmer who asked me where I was going, what I was coming here for, what kind of people would likely be gathered here? When I told him that there were likely to be people from the South and people from the North, he said to me, "Now, Washington, if you meet those Yankees up there, you explain to them that it was them who were responsible for the introduction of African slavery in this country." I said to him, "My friend, I cannot exactly promise that; I will tell a story to them that might represent my position on that question." There was a man of my race who had a pig for sale, and there came by a white man and this colored farmer struck up a bargain, and the pig was sold to the white man for three dollars. On the way home the pig got out of the cart and returned to Uncle Zeke's house, and about noon a second white man came by Uncle Zeke's cabin in search of a pig, and Uncle Zeke sold the same pig to him for three dollars. On his way home the second man met the first, and the first white man said to the second white man, "That is my pig, I bought it from Uncle Zeke this morning at 8 o'clock for three dollars." And the second white man said, "No, sir, it is mine, I bought it from him at 12 o'clock today for three dollars."

Dr. Washington.

So they argued the question and could not decide whose pig it was, and they decided finally to put the question before him. They rode up and called him out, and the first white man said, "Uncle Zeke, did you not sell me this pig this morning for three dollars?" "I surely did, boss." Said the second white man to him, "Did you not sell me that pig at noon for three dollars?" "I surely did, boss." "What do you mean by treating us in this way?" "Before God, boss, can't you white people go off and settle that thing among yourselves?" All these questions that relate to the responsibility for the introduction of slavery into this country, I would have you white people from the North and you white people from the South go off and settle among yourselves.

I am glad that this great meeting is held in the South, in the city of Louisville, in Kentucky. I was born in the South, a slave, and I love the South. I am glad that this great religious organization is holding its convention among the people where we are solving, as best we can, but in my opinion successfully, one of the most trying and perplexing problems that Providence has ever placed upon the shoulders of any people. We in the South, black and white, in the last analysis, understand each other pretty well and like each other pretty well; the colored people for the most part are going to remain here in the South, and the white people want them to remain, and if you do not believe that assertion, go into the black belt and try to take the black man out, and they will let you know pretty soon what they think of him down there. And though we quarrel a little among ourselves, we do not like anybody else to talk about us.

I want to thank the officers of this International body for the work which it is doing, through the Sunday-school for the redemption of the millions of black children in this country.

The first white people in America, certainly the first in the South, to exhibit their interest in the reaching of the negro and the saving of his soul through the medium of the Sunday-school, were Robert E. Lee and "Stonewall" Jackson. In the midst of the war a letter was received from him by one of his friends in Lexington, Virginia, where he lived, and as this friend opened the letter, expecting that it would convey important news, there fell out a check for five dollars—the contribution of "Stonewall" Jackson for the expenses of his negro Sunday-school. Where Robert E. Lee and "Stonewall" Jackson have led in the redemption of the negro through the Sunday-school, the rest of us can afford to follow.

There is scarcely any church organization in the South that does not contribute toward the education of my race, through the day school, the college, the industrial school, and so black and white all of us here in the South, in our humble way, are making our contribution towards the building up of the work of the Sunday-school.

I shall never forget the first time that I had an opportunity of attending a Sunday-school. I was a poor boy. My mother had passed away. I was thrown out, literally, as a waif upon the street. There passed by where I was playing with other children one Sunday morning, a godly man. He called to me and said, "Sonny, I want you to go with me to Sunday-school." I did not know where he was leading me, but I had faith enough in him to follow, and he led me, a poor unknown negro boy, into the Sunday-school, and I have been interested in the Sunday-school ever since.

There is no hope in the solution of the problems that confront us in the South, except as the solution is based upon the teachings of the Bible. I am a busy man, and have many responsibilities in connection with the carrying on of a great institution, and in connection with the

interests of ten millions of people, but years ago I formed one habit which still is with me, and no matter how busy my day, how exciting the problems, how pressing the responsibility, I never leave my house without taking my Bible and sitting down and reading a chapter or two. And I have found that it pays.

Now, in the solution of our problems, we have got to get down to business. There was an old colored man teaching a Sunday-school class, trying to explain how it was that the children of Israel were able to cross over the water without getting drowned, and how, when Pharaoh and his party came along, they were rather unfortunate and got into the water. The old man said, "It was this way: when the first party came along it was cold, and the ice was hard and thick, and they had no trouble in crossing over dry-shod, but when the second party came along it was twelve o'clock, the sun had been shining hot on the ice and it had been melting, and it broke, and they went in and got drowned." In that class there was a young fellow who had been going to school, and he said to the minister, "I don't understand that explanation; I have been studying all these things, and my geography convinces me that water doesn't freeze within a certain distance of the equator." The old minister said, "I have been studying something just like that, and I find there are always some of you fellows ready to spoil all the theology we have; the time I was talking about was before they had any geographies or equators." Now, that old man in his simple way was simply trying to get down to the bed-rock of things, and that is what we have to do in our attempts to apply religion and religious methods to the solution of the race problem.

One may argue that the condition of the black man is a problem which the black race alone should meet and solve, but God has so delicately woven the inter-

ests of one race into the other race that the one can not prosper unless the other prospers. God is teaching us all that one man can not hold another man down in the ditch without remaining down in the ditch with him. A few yards from the mansion of a cultured white family there lived an ignorant negro family in filth and poverty. The laundry work from this white mansion was done every week in the miserable dirty shanty. A deadly, contagious disease in the old negro cabin, through the medium of the laundry, was conveyed into the home of this rich and cultured family, and a beautiful daughter lay upon her dying bed.

Disease and death draw no color line. It requires courage, sometimes, for one to appreciate the duty that he owes to the other race. Sometimes in our great ambition to serve the interests of our own race we forget our duty to the other and weaker race at our side. One day, in Montgomery, Alabama, there was a colored man before the court, always on one charge, of not living peacefully with his wife; and after he had been called before the same judge five times in one year, with impatience and with considerable emphasis, the judge called him before the bar and said, "Uncle Silas, five times have you been up here on that charge. You must go home and live in peace with your wife; you and your wife are one, and you must live peaceably; you are absolutely one, and there must be no more disturbance." The old fellow got up and made a very low bow, and said, "Yes, I understand it, I understand all about that; I knows; that is where the trouble is, to get mah wife to understand dat I is de one."

I believe the time has come in America, in the Southland, when the most cultured and influential white men and white women are making up their minds that it is just as much a part of their Christian duty to help to save the negro at their doors through the medium of

the Sunday-school and church, as it is to help redeem the heathen in China or Japan or Africa.

The negro in the South has some claim upon your sympathy. We are not foreigners nor aliens. You understand us and we understand you, and you know that whenever the time comes there are thousands of black men in the South who are ready to lay down their lives in order to protect white families throughout the South. We have helped to clear the forests, till the fields, build the railroads, tunnel the mountains, and for years we have cooked your food and nursed your children, and we will do it for years to come.

Unlike as the black men and white men are in America in color, in all other characteristics the American negro is more like you than any other race of people. If you will notice, the negro has this virtue—he always tries to imitate the best he can find. If you speak the English language, he speaks it. He professes the same religion that you profess. He dresses like you, or he comes pretty near it. If you organize a Bible school the negro will have a Bible school; if you organize a college, the negro will have a college; if you organize a university, the negro will have a university; if you organize a church, the negro will organize a church, and he represents every denomination that you represent. If you have a political party, the negro will have one. If you have a Sunday-school, the negro will have a Sunday-school. Whatever you have, the negro imitates you in it. We have used all these agencies in the uplifting of our race, the public school, the industrial school, the church, the Sunday-school, everything you use, secret societies—and we can beat you in that, my friends. If you use them, the negro will use them. Every secret society which you have, he has. All these agencies we use. We have used also, with your help, thank God, the temperance agitation that we have heard so much about

tonight. We are going to follow you in that respect. I guarantee you, in behalf of my race, that if by your laws you blot out and close up the barrooms in our Southern States, the intelligent, virtuous negroes will back you up.

In order to Christianize and lift up the race, we are using the temperance movement, we are using the work of conservative leaders among both the white and colored people; and in a larger degree than you realize, there is peace and harmony between the two races in the South. As a matter of fact, in nine-tenths of our Southern communities there is peace and harmony and good will; but you hear of the difficulty existing in the tenth case, and so you make up your minds that all is trouble and turmoil and difficulty between the races in the South.

Another thing that we are learning as a race is that we have got to keep our feet upon the earth. A short time ago I met an old colored man who had learned this lesson. I said, "Uncle Jake, where are you going?" "I'se gwine to camp-meeting." I said, "Are you able to go to camp-meeting and spend a week in singing and shouting?" "Yes, I ain't been to camp-meeting fo' eight yeahs and I'se gwine dis yeah fo' suah. Eight yeahs ago Ah went to Tuskegee, and Ah heard you teach de people to send dere chillen to Sunday-school, an' build churches an' day schools, and to save their money an' have a bank account, and Ah been following yo' advice, fo' eight yeahs, an' Ah got fifty acres of land, an' done paid de las' dollar on dat land, and suah I'se a right to go to camp-meeting dis yeah. I'se done saved mah money, ain't spent it fo' whiskey an' snuff an' cheap jewelry; I'se a nice house on de land, fo' rooms, painted inside an' outside, and Ah done paid de las' dollar on de house, and Ah suah got de right to go to camp-meeting dis yeah. See dis wagon? Dis is Jake's wagon. When Ah firs

got free Ah bought a buggy, but Ah foun' a man has got to ride in a wagon befo' he rides in a buggy, an' Ah've done sold de buggy an' bought a wagon, and Ah've done paid de las' ten cents on de wagon, and shuly, de wagon has a right to go to camp-meeting. See these two big black mules? Dese is Jake's mules, Ah've done paid de las' dollar on de mules, dere is no mo'gage or debt on dem, an' suah de mules has a right to go to camp-meeting, too." Then he pulled a cloth from a basket and said, "Do you see dat co'n bread an' meat in de wagon? No sto' bought bread fo' me. I raised de co'n an' de ole woman cooked de bread, an' I raised de pigs an' de ole woman cooked de meat, an' we is all gwine to camp-meeting, an' we is all gwine to shout, and have a great big time because we got money in our pockets and got religion in our hearts."

That represents a type of thousands of black people whom we are gradually reaching through the church and Sunday-school and industrial school and day school and lifting up into a strong and useful type of American citizenship; and in that blessed work we need your prayers, your help and your sympathy.

I have tried to indicate to you what it is possible for a race to attain when it is given even half a chance. You do not realize the progress that the millions of negroes have made under your guidance and through your help during the last forty years. Do you realize that starting in poverty we own in this country three hundred million dollars worth of property upon which we pay taxes every year? Do you realize that we own in this country thirty-eight million acres of land? Last year, in the single state of Georgia the negro added seventy thousand acres to his holdings in real estate. In North Carolina I found the colored people living in a village by themselves, where there were fifty-two comfortable cottages that had been built by them. I said, "What is the

name of this village?" I expected they would say, "Big Hollow" or "Little Africa" or something like that. But they said to me, "The name of this village is Columbia Heights." Just think of it! a race forty years out of slavery presuming to live upon Columbia Heights!

I would remind you of his progress educationally. One hundred per cent were ignorant at the end of slavery; a few years afterward only two per cent of us could read or write; at the present time, a little over forty years after slavery, fifty-seven per cent of us can both read and write. Do you know in all history a record which can begin to equal that? In the words of your own great fellow-citizen, Henry Watterson, "The world has never yet witnessed such progress from darkness into light as the American negro has made within forty years."

Our progress does not stop with material possessions and education. In proportion as our people have the Sunday-school and the church and the day school and the college and the industrial school, they become more religious people. It is not true that the penitentiaries and jails are full of men and women who have been educated at colleges and universities. I ask anyone to make the test. Go through the jails and penitentiaries of the South, and you can not find fifty men and women with college diplomas or industrial school diplomas. The people in the jails or in prison have had no chance, they are the ignorant, the ones who are away down, and it is our duty to take them by the hand through the church and Sunday-school and help to lift them up; and in proportion as we do that we will meet our reward.

And as a race of people we do not get discouraged. We remember that in slavery we were property; in the providence of God we came out of that institution American citizens. We went into slavery without a language; we came out speaking the proud Anglo-Saxon tongue.

We went into slavery pagans; we came out of slavery with the Bible and Sunday-school literature in our hands.

There is a great duty and responsibility resting upon the young white people and the young black people of this country. Some days ago I was in the city of Richmond, and I heard a story concerning an old black man there. He was living in the same home where his mistress lived during slavery, and she had planted with her own hands a rose-bush in the yard. A new tenant took possession, and the new mistress said to this old colored man, "Dig up that rose-bush." The old man hesitated, and with a tear in his eye, shook his head and went behind the house. Again the lady came out and said, "Dig up that rose-bush," and he came up to her, touched his hat and made a polite bow and said, "Missus, I likes you, I want to obey you, but, Missus, you don't understand; these old hands can't dig up that rose-bush; that rose-bush was planted fifty years ago by my old Missus, and these hands can't dig it up; you must excuse me, Missus." The feeling of sympathy, the feeling of friendship between the black people and the white people in the Southland was planted here years ago by our forefathers. We who are following in their footsteps, black men and white men, must not dig up that old rose-bush. We must nurture it with our tears and with our love and with our sympathy, and as we do it we will have the blessing of Almighty God.

The Louisville Convention will undoubtedly register a new era in world-wide Sunday-school work. The very comprehensive reports from the broad field now covered gave substantial token that many conquests will yet be made under the auspices of the International Sunday-school Association.—*J. R. Pepper, Memphis, Tenn.*

MEXICO.

Committee, 1905-1908.

Dr. Geo. W. Bailey, Chairman	Philadelphia, Pa.
W. N. Wiggins	San Antonio, Tex.
Wm. G. Breg	Dallas, Tex.
Gail Borden	Los Angeles, Cal.
Walter Hill	Prescott, Ariz.
F. W. Spencer	Albuquerque, N. M.
C. Scott Williams	San Luis Potosi, Mex.
Rev. Jenaro S. Paz	Guadalajara, Mex.
C. G. Trumbull	Philadelphia, Pa.

Committee, 1908-1911.

Dr. Geo. W. Bailey, Chairman	Philadelphia, Pa.
Alexander Henry	Philadelphia, Pa.
W. N. Wiggins	Dallas, Tex.
W. A. Tottle	Baltimore, Md.
J. C. Cavett	Jackson, Miss.
Don Kinney	Newton, Kan.
Walter Hill	Prescott, Ariz.
Rev. C. Scott Williams	San Luis Potosi, Mex.
Rev. Teofilo Barocio	Mexico

Work in Mexico.

E. M. Sein, Secretary.

Ever since the illustrious George Washington, the founder of the North American Republic, in one of his memorable speeches said: "The perpetuity of this country depends upon the religious training of its youth," the Sunday-school has been one of the recognized forces that have efficiently contributed to the civilization and stability of this country. No small tribute of praise was paid to the modern Sunday-school when it was characterized by ex-Secretary Shaw of the Treasury Department as "essential to, and the greatest institution for the welfare of this country."

E. M. Sein.

It must, therefore, be a source of genuine satisfaction to all lovers of the Word of God to observe the growing scope and importance of this International Sunday-school Convention whose benefits reach out to all parts of this great country, giving light and wisdom to those who will be the standard-bearers of the future. And no less worthy of mention is the fact that the sympathy and generosity of this body is making it possible for other parts of the American continent to share in the life-giving privileges of the teaching of God's truth through the organized agency of the Sunday-school.

It is with great pleasure that we, the representatives from Mexico, have come to assure the International Convention of our deep-felt gratitude for what, through your liberality and kind interest, we have been able to accomplish for the advancement of the Lord's work in our needy land. We can assure you that all of our workers appreciate in a high degree the spirit of Christian love and fellowship which has inspired you to help us in developing our Sunday-school work.

Mexico is an open field and the opportunities which the progress of the country offers to all missionary enterprise are simply wonderful. I think I voice the sentiment of the missionaries of all denominations now working in Mexico when I say that the opportunities and responsibilities of the Church of Christ are increasing everywhere, demanding and taxing our talents to the utmost.

The Bible, in its constantly growing circulation, amounting to about 20,000 volumes every year, is the great agency for the propagation of the truth, while the churches and allied institutions are striving to bring its teachings home to the heart of the people. Mexico is coming to the light, and we thank God most sincerely for the triumph which He has permitted to come to pass in spite of the great traditional difficulties and the

endless opposition of the Roman Catholic Church, which has ever been the avowed enemy of the open Bible, and which, if she had the power, would drive every Protestant from the country and set up the Inquisition again for the delight of the kingdom of darkness. On a conservative estimate there are today in Mexico about 700 congregations with 22,700 members, and about 50,000 adherents. There are 216 young people's societies with 6,943 members; there are 10,990 pupils in the Protestant day schools and colleges, and 19,613 in our Sunday-schools. Mexico, listening to the voice of her silent volcanoes that through generations have lifted up their snow-clad majestic brows, at last begins to stretch forth her hands toward God. The outlook is bright as the soft twilight that ushers the glorious morning that will culminate in the splendors of the noonday. There is a good deal of land yet to be possessed. We have merely touched its borders, and under the everlasting power of the Gospel we have seen the degraded, the ignorant, the superstitious and the lost transformed into lives of usefulness and honor to God. And yet the hope of the country lies in the rising generation, in the religious training of its youth, and to this end the Sunday-school is pointing out the way with unmistakable evidence. The possibilities of childhood and youth, as they are brought face to face with the truth and power of Christ, are beyond comprehension. Well has said Mr. Marion Lawrance, the foremost Sunday-school leader: "To save a man is to get a unit, but to save a child is to gain a multiplication table."

Sunday-school work in Mexico has, till recently, entered upon a new era. In fact it was not till the visit of our talented and enthusiastic friend, Mrs. Bryner, made in 1903, in accordance with the wishes of the International Association, that our workers began to realize the great possibilities of the organized work, and to hope that the day might not be far distant when we could

undertake a vigorous campaign for the betterment of our Sunday-schools.

It has been my pleasure and privilege, since October, 1905, when I was called to serve as General Secretary, to be engaged in such work which has been growing in interest as the aims of it are understood. I can say with satisfaction that we have the entire confidence and sympathy of every missionary and worker in the country and that all have been very kind and generous in their expressions of good will for the success of the work.

Our difficulties are many and we cannot boast of always succeeding in overcoming them. Our people are slow to recognize the value of the Home Department, the Cradle Roll, Decision Day, Teacher-training and other excellent plans that mean so much to the work. Yet, we realize that it is necessary to exercise patience and teach one thing at a time. There is, however, one feature of the work that is helping to bring about some of those additional forward movements of the Sunday-school, and that is the organization of local conventions, of which there are now seven, five having been organized during our term of office. It is interesting to know how much good has been accomplished in these small gatherings of a few officers and workers where opportunity has been given to show the advantages of organization and training. And as we can reach other centers and interest more of our workers in the value of convention work, we shall be doing a great deal for the future of our Sunday-schools.

One of our greatest needs has been the creation of literature adapted to the conditions of the work throughout the country. The series of leaflets prepared by Mrs. Bryner shortly after her visit to Mexico, was very useful and appreciated by our workers. But there is need of books in the Spanish language that will cover the most important features of the Sunday-school movement and which will at the same time, be brief enough to be

taken up as a course of study. I am glad to report that such need has been considered and steps are being taken by several denominations to supply the need. Six or seven such different books recommended by our Association will be translated and circulated in the near future.

There are only five denominations in Mexico that publish Sunday-school Helps, which are generally acceptable, there being, however, ample room for increase and improvement along this line, as the work of the Sunday-school grows.

From one end to the other of the country, the cause of Christ is represented by some evangelical church, and while our constituency is still very small it is found in all the States of the Mexican Republic, and, therefore, the Sunday-school is known among our people. I have visited all but five of the States and Territories, having traveled since my appointment in October, 1905, 27,763 miles. Part of this has been done on horseback, in carriage and on steamer. Not only the principal cities of the Republic have been touched, but smaller places have been also visited as occasion has offered. We are very anxious to reach every place and push the work in all directions. In our travels we have touched a few places on the Texas side of the Rio Grande River where Mexican congregations exist.

Our statistics have never been complete, although we are making great efforts every year to reach and secure a report from every Sunday-school of which we have heard. It must be a matter of patient training for some time to come. We can give, however, the following figures as being as accurate as possible: Number of Sunday-schools, 368; number of officers and teachers, 1,854; number of scholars, 19,613; total membership, 21,467. There are besides 17 Home Departments with about 78 members; 18 Cradle Rolls with about 120 members; 6 Teacher-training Classes with 42 members. There are

also about 20 English speaking Sunday-schools, of which 7 are included in the above figures.

We urgently need more Home Departments, more Cradle Rolls, more Teacher-training Classes, and a more general understanding of the value of our Association work before we can say that our Sunday-schools are fulfilling the great mission to which they are called.

Mexico needs so much the light of the Gospel and the efficiency of the Sunday-school that when we come to measure our talents and resources we feel humbled before the magnitude of our responsibilities. There are fourteen millions of people in Mexico, and how to reach so vast a number with so few workers and limited resources, is a tremendous question. We feel our dependence. We remember that our Lord Jesus Christ is upon the throne, and if we approach Him in a humble spirit trusting in His divine power He will give us the victory in His own time. I remember the story of the man who went into a jewelry store to buy a jewel for his intimate friend, and the jeweler showed him some opals, none of which seemed to please the customer, but as he was about to leave, the jeweler brought out another case of stones and selected a large one which he held in his hand for a few minutes, while the customer looked over the new case, then stretching out his open hand showed this stone, and there was the most beautiful jewel which the man had ever seen, and which he bought at once. It was the warm touch of the jeweler's hand that gave it such a radiant and fascinating appearance. Dear friends, help us to stretch forth the hand of sympathy and love that we may win Mexico and Mexico's thousands of children to our loving Master, the Lord Jesus Christ.

That the organized Sunday-school reaches and interests men of wealth where the church does not.—*C. H. Nichols, Oklahoma City, Okla.*

WEST INDIES, CENTRAL AND SOUTH AMERICA.

Committee, 1905-1908.

Frank Woodbury, Chairman	Halifax, N. S.
Geo. W. Watts	Durham, N. C.
Frank L. Brown	Brooklyn, N. Y.
W. A. Eudaly	Cincinnati, Ohio
John Legg	Worcester, Mass.
E. E. Hoss	Dallas, Tex.
R. A. Falconer	Halifax, N. S.
Frank P. Hays	St. Louis, Mo.
J. W. Millard	Atlanta, Ga.

Committee, 1908-1911.

Frank Woodbury, Chairman	Halifax, N. S.
A. M. Fraser	Indian Head, Sask.
Frank L. Brown	Brooklyn, N. Y.
E. R. Machum	St. John, N. B.
J. E. Adams	San Antonio, Tex.
Seth P. Leet	Montreal, Quebec
Rev. H. S. Harris	Sancti Spiritus, Cuba
Thomas Weir	Salt Lake City, Utah
L. R. Cook	Yarmouthville, Me.

The West Indies, Central and South America.

REV. AQUILA LUCAS, SECRETARY.

IN 1906 I started, at your call, to follow in the footsteps of your first commission to the West Indies. It was a high privilege to strengthen and confirm the good work which they had begun, and to carry this work to even a yet wider field.

Rev. Aquila Lucas.

In Ocober, 1907, my second tour began. This so widened beyond the first that your present field in that direction now includes St. Kitts, Nevis, Antigua, Montserrat, and Dominica belonging to the group known as the Leeward Islands; St. Lucia, St. Vincent, Barbadoes, Grenada, known as the Windward

Islands. All these under another grouping are called The Lesser Antilles. Off the coast of Venezuela lies the island of Trinidad. The course was to British Guiana, thence to Panama and Costa Rica, which are Central American Republics. After these came the islands of Jamaica, Cuba, Santo Domingo, and Puerto Rico, which form the group known as the Greater Antilles. Most of these islands and countries have now each their own definite organization auxiliary to this association, and the few which have not yet organized have an executive committee for future coöperation. Herein is a population of ten millions of souls among whom in many parts childhood is placed at a very low value because the Bible has not the same blessed influence that it has with you.

In each of these islands I could give you many instances in proof of the blessing which your plans of Home Departments, I. B. R. A., Cradle Rolls and Teacher-Training, have brought. The welcome to your work has come not only from pastors, but from many teachers, and also from parents and even small scholars who are as appreciative of Christian work, kindly done for them, as are children of this northern land. Individual fathers and mothers, in the street, as well as in the congregation, sent their messages of gratitude to you because of your help for their children's sake, and on my second visit children came to me in the street expressing their remembrance of meetings held a year before. Your work is strengthening the hands of the missionaries, in helping their teachers to a higher standard, is touching many a parent's life and is also gladdening the children.

The highest type of Sunday-school work is found in the island of Trinidad. Association work there struck its roots deeply, and quickly grew to a majesty in form and became sterling in quality. At least one cause of this is found in the missionaries and laymen of the Presbyterian church of Canada with which missionaries from other countries have readily combined. Into this island

many East Indians have come under government contract and become permanent dwellers there. The Sunday-school lesson is introduced as a portion of the day school Bible work, and the Teacher-Training course is made a part of the curriculum of the college for training young East Indian workers among their own people. In Trinidad these missionaries and their workers have a systematic periodical written examination on the Sunday-school lessons in which there seems as much interest as if in day school or college. This field has already expressed its gratitude, unsought, by a financial offering, and will rejoice in your aid to push its well begun work to every school in reach of its local association.

British Guiana stands next in rapid advance of organized Sunday-school work. They have not only organized their province, but also each of the three divisions of that country. On the second of last January I shared with them the blessings of their first annual convention. British Guiana has a very cosmopolitan population, of which fully one-third are East Indians. As I went into heathen temples, and witnessed other signs of heathenism, I often said "unless these be Christianized they will heathenize the country." Many of the older people gathered in my meetings, and to these I spoke through an interpreter, as I pleaded that they would live Christian lives for the help of their children. Their gestures significantly indicated that they admitted the force of the truths.

But the hope lies in the children. To these I needed no interpreter. In their day schools and also their Sunday-schools, their eagerness to learn furnishes an excellent lesson to our more highly privileged children of the North. Appreciative of kindness shown and lessons to be taught, some of these ran several miles to meet us when they knew that I and a missionary were coming to hold a meeting among them.

The East Indian is the only one among whom ear-

nest work is being done. For multitudes of negro descent the church work is older in years and full of things to admire. Association work seemed to bring a new day to some of the children of respectable white families, and they began to gather together to study Sunday-school Bible lessons. I pray God to bless this feature of the work and make it extend.

You have introduced into that land new forces to aid those who have been striving to uplift the various races. Your work in that land alone is a great reward for all your efforts even if you had no other. Panama is a country of great interest to this United States in which we are now meeting. Many of your sons are there in connection with the work of the canal. The American government has done much to make it healthy and safe, physically, to live in that once notoriously pestilential region.

It is your work to aid in making it as safe morally and religiously. Here I could only spend a few days, meet select companies of men and women, and lay before them your good wishes. These heartily welcomed your message, as shown by their organizing to coöperate for work in the future. Chaplain Pearn, Y. M. C. A. secretaries and others secured a good beginning in the formation of the Panama Isthmian Sunday-school Association. In addition to the Y. M. C. A., which, by the coöperation of the Federal government, is doing much among the thousands of men, there are many women and children, as well as men, to whom this Association can and must minister. Most of the ministers whom I met there gave a very hearty welcome to your proposals, but one young Christian worker voiced the Macedonian cry when he said, "Tell them at home that this is *the hour of our opportunity.*" Does not God call Christian America to see to it that this great waterway shall be clean morally, and such religious influences put in operation

that will preserve its towns from being moral cesspools such as curse the Suez Canal?

In Costa Rica two cities claimed my time, Port Limon on the Atlantic, and San Jose, the capital, which is 5,000 feet up the mountains and 100 miles from Limon. The missionary work is largely to the English speaking peoples. The Spanish speaking work is, as yet, small, and has its center in the capital. There are 300,000 people in that interesting land which sends its bananas, coffee and chocolate by the shiploads to this and other countries, but only 1,000 are yet in its Sunday-schools. Think of what a call this is.

But the crown of the work seems to be in the Greater Antilles. Jamaica, to which so many of your tourists go, has a population of about three-quarters of a million. These are chiefly Protestant and English speaking. They welcome the work you seek to do for them and with them. They have organized four districts which are striving to push the methods which have been so fruitful to ourselves. Hurricane, earthquake and drought have brought great difficulties on their religious workers, and caused many of their people to emigrate.

There is much which is worthy of admiration under the Scotch, English and other missionaries in the work of Jamaica. Its 664 schools with a membership of 83,859 will greatly benefit by such association, one with another, as we have found in the North.

But Cuba is greatest of them all in area, and it had a larger portion of my time than any other one field. Here the work is in the Spanish language and the English work is simply to meet the needs of those English speaking people who go there, either for business or for pleasure. It was not till after the American intervention of ten years ago that this great island was permitted to have an open Bible. When I consider the sad conditions of sensuality, and of lying, which underlie the very

foundations of home and society, and gambling which is fostered from childhood by the sale of lottery tickets for a few cents, and by graduated dens of gambling in almost all ranks, I am appalled at the great work to be done in lifting up that beautiful island and its people, before whom there lies a great future. But when I look into the missionary day schools, many of which I had the privilege of speaking to, when I saw childhood, youth and adults in the Sunday-schools, when I met eager, inquisitive, Bible searching young teachers in the Sunday-school institutes, I had visions of a new Cuba—a Christian Cuba—in the future. I know that 148 Sunday-schools with 7,022 members seem small out of two millions of people whose political and social structure has been without an open Bible. Yet already God has given to the work of his Gospel missionaries so many blessings as lead one to exclaim, "What hath God wrought," and the signs of the times are full of encouragement. The Rev. A. L. Phillips was called to visit Cuba last November, and, addressing the National Missionary Convention, he led them to organize a Sunday-school association, appointing a vice-president in each of the six provinces into which Cuba is divided. Thus they made most efficient plans for my tour of six weeks, in which I held meetings in its chief cities, entered sympathetically into the work of the missionaries and their teachers and gave myself unstintedly to help them.

The majority of men never go to any place of worship, and have no religion. It is cause for gratitude that here and there are brilliant examples of men and women coming into the light, and learning the requirements of the Bible, but the great hope lies in the children.

All honor to the noble band of men and women who are giving their lives for Cuba's redemption. The first fruits of the harvest are already presented by them to God's glory, but the greater harvest will come when the

seed sown in child and home life shall bear its fruit in coming years. It is the day of *golden opportunity* to aid the Sunday-school work in Cuba. I know that your mission to them will aid in a richer teacher-training and Bible studying literature in their own language, and their eagerness to know more about that Word that they may do better service for Him assures me that your reward will be a great one.

Puerto Rico was my last field in the tour, and only a few days could then be given. Representatives of the different churches coöperated and so organized that your usefulness to them may be greatly increased in the next visit.

A few wishes come to my mind:

1. I should like to see a company of business men, such as meet in our Executive Committee, make a pilgrimage to the chief ports of South America, meet the religious workers, look into conditions, and

2. Returning from a trip fraught with so much interest to Christ's kingdom, lay afresh upon the hearts of their missionary boards the claims of those southern parts of this continent, and upon the hearts of our own Executive Committee what can be done for childhood and their teachers in those lands.

3. I should like to see their information in condensed leaflet form circulated among the increasing thousands of the adult Bible class members. Only He who sees results from the beginning can tell what would be the blessed result.

THEOLOGICAL SEMINARIES.

Committee, 1905-1908.

George R. Merrill, Chairman.....Minneapolis, Minn.
William Horace Day.....Los Angeles, Cal.
G. G. Wallace.....Omaha, Neb.
Sheldon Jackson.....Washington, D. C.
D. B. Price.....Stevensville, Mont.
Pres. J. E. Stubbs, LL.D.....Reno, Nev.
Pres. Geo. B. Stewart, D.D.....Auburn, N. Y.
Pres. Chas. E. Miller, D.D.....Tiffin, Ohio
William I. Shaw, D.D., LL.D., D.C.L.....Montreal, Que.

Committee, 1908-1911.

Geo. R. Merrill, Chairman.....Minneapolis, Minn.
Robert F. Raymond.....New Bedford, Mass.
Dr. B. B. Tyler.....Denver, Colo.
M. Dewitt Long.....Sheridan, Wyo.
E. Y. Mullins.....Louisville, Ky.
Geo. E. Horr, D.D.....Newton, Mass.
Bishop Wm. F. McDowell.....Chicago, Ill.
Dean E. I. Bosworth.....Oberlin, Ohio
Edgar L. Hill, D.D.....Chicago, Ill.

The Bible School and the Pastor.

BISHOP W. M. BELL, D. D., LL.D., BISHOP OF THE UNITED BRETHREN CHURCH.

THE International, and kindred Bible-school Associations, stand for an unalterable purpose to make the Bible not only the text-book of the preacher, but the familiar text-book of the preacher's audience. In other words, the Bible must not only be supreme in the pastor's study, but it must become the reading and reference book of all the people.

Bishop Bell.

I. THE GREATEST BOOK.

The crying need of the age is the bringing of the Bible into general and efficient use among all classes of people.

The awakening of a commanding interest in, and use of,

the Bible is a matter of strategic importance to this generation. Effort and leadership at this point will be a direct contribution to the speedy evangelization of the world. This work, thoroughly done, will mean the preservation and perfection of our civilization with the elimination of our vices and weakening excrescences.

This undertaking in Christian lands deserves the wisest statesmanship, the most far-seeing diplomacy, the deepest devotion, the most unflagging courage and determination. It is an enterprise worthy of all energy, a task worthy of all coöperative interest, a project worthy of all scholarship.

Who can properly estimate the value and importance of the Greatest Book which contains the greatest message that ever fell upon the ears of a listening world? It is eminently fitting that the entire Christian world unite in organizing and promoting an adequate movement for bringing this message to the mind and heart of the present and the coming generation.

II. The Greatest Book in Its Greatest School.

By the appointment of Infinite Wisdom the preaching service of the Church will never pass from use as a method of worship, instruction and persuasion. No competitive agency can ever take the place of the preacher or usurp his high and exalted function. In the essential features and objectives the work of the Bible-school and the pulpit are identical. The occasions are different, the method usually different, but the message and objective are alike.

The growing use of the Bible-school as a method of Christian work is, beyond all question, under the providence of Almighty God. With all of our conventions, institutes, conferences, committees, we have only reached the outer court of Bible-school possibilities.

There are certain requisites of a higher efficiency in the Bible-school that are quite apparent.

1. *General and individual inspiration.* The Bible-school must mean life calling to life. It must be a quickening, a resurrection call to the dead. Life is the most telling fact in the universe.

Only a few persons were needed to produce the Bible, but all are needed to feel its truth, exemplify its moralities, experience its renewals and pass on its messages of love and grace. We need to reach the altitude of glorious inclusiveness.

2. *The imperative demand for deep and genuine Christian experience.* Deep and gracious Christian experience is the absolute essential in this work. Christian experience is the only source of the Christian character. A call for high moral and spiritual character on the part of Bible-school managers and workers is always in order. Unconscious influence is determined by real character. The Bible-school is a fine sphere for the contagion of Christian character and personality, the transmission of character.

3. *The personal use of the Bible.*

4. *Training in stewardship and proportionate giving.*

5. *Thorough information as to home and foreign missions.*

6. *The temper of conquest and a passion for achievement.*

7. *A consuming passion for soul winning.*

8. *Training in the current movements for social and civic righteousness.*

9. *Training for protest against the destruction of the nation through the lust of an unscruplous commercialism.*

10. *Creating and enforcing Christian definitions of government.*

The religious responsibility in world-civilization was never as great as it is today. This responsibility the Church and the Bible-school must accept. When this is

done in high and manly fashion more men will be interested in the Bible-school.

The Church is more responsible than the state. The social question is at bottom a religious question. In the long-run nothing ethically good can be economically disastrous. Nothing ethically bad can be economically beneficial. There is, therefore, a vital kinship between the new social agitations and Christianity. Righteousness is the test of institutions, customs, laws and persons.

III. The Pastor with the Greatest Book in its Greatest School.

The pastor is not only the pastor of the church, but of the Bible-school as well. The school is his most hopeful and responsive parish. The Bible-school affords the pastor not only a choice and approved methods of evangelism among all classes, but the only kind of congregation that has promise of becoming a force for the work of God in the world. A pastor who puts himself with heart and soul into the realization of a large and effective Bible-school is exercising the highest wisdom, and he will never want for an appreciative audience at his preaching services. The modern Bible-school is wisely placing a large emphasis on organized classes, and especially classes for men. This emphasis is having its reward in the abounding growth of interest in Bible study and class work. The pastor is one. The laymen are many. The enlistment of the many is the call of the hour.

Pastors are interested in fruitful preaching. The personal use and knowledge of the Bible creates the atmosphere and environment essential to fruitful preaching. The duties of the pastor to the Bible-school are:

1st. To give it complete pastoral care and service.

2d. To meet where practicable the teachers and offi-

cers for prayer and conference just before each session of the school.

3d. To conduct teaching-training classes.

4th. To work constantly and suitably in the school sessions.

5th. To fit himself for leadership in this work at any cost.

6th. To promote the organization of great classes of men and women.

7th. To unite in one essential life and body his school and church memberships.

8th. To coöperate in the organized interdenominational Bible-school work.

The church of the succeeding generation is now in the making. Into that church of the world's tomorrow we are called to direct the total child and youth life on the earth at this hour. We must win to Christ and the safety and power of a life in Him the young life now within our reach. The task is assigned by high heaven. If aroused, organized, infilled by the Holy Spirit, possessed with a spirit and purpose of achievement, led on by pastors who are on fire for the victory, the church of this age may come to this strategic undertaking with assurance of winning the day. No such opportunity ever confronted the Christians of any previous generation. The field is before us and we may reap it if we will. We never work in conformity with God's plan save as we carry the message of the religious life to the race in the period of its youth. This done, results are certain. There is a call for every pastor to come to the firing line in an immediate advance in Bible-school work throughout the world. Ours, fellow-pastors, is the first responsibility, and we must accept it.

The Theological Seminary and the Sunday-School.

President Edgar Y. Mullins, D. D., President Southern Baptist Theological Seminary, Louisville, Ky.

The time in the history of the Kingdom of God has come for the formation of an indissoluble union between the Theological seminary and the Sunday-school.

Dr. Mullins.

The need is to put the Sunday-school idea organically into the seminary and its work. It should have a chair in charge of a capable man. It should be of equal rank with other subjects and other chairs in the seminary. It should be in the hands of an expert, capable of making it a power for good in the Kingdom of God. It should be endowed and maintained and become as organic in the life of the seminary as the right arm is organic and permanent in the human body. It should deal with the practical Sunday-school situation; should be wideawake to new methods and quick to fall into line with Sunday-school progress and advance. It should generate enthusiasm as well as convey knowledge about the Sunday-school, and it should thus send out a stream of Sunday-school leaders in its graduates to tremendously reinforce the whole Sunday-school movement. This at least is the ideal, not to be attained in a day, but to be labored for.

I must now justify the above large program by giving the reasons for the faith that is in me.

I. First, it ought to be done because the seminary needs it. It owes it to itself.

1st. It is one of the best ways in the world to make theological training practical. Theological education must do three things: (1) Connect the student with truth. (2) Connect him with the sources of power. (3) Connect him with his task. The last named is where the lack has been most serious.

I would rather see a student for the ministry sent out with the purpose, power and skill to *do things,* than to have him plastered all over from head to foot with diplomas and degrees.

The Sunday-school thus incorporated in the seminary would keep the seminary, as the philosophers say, in contact with reality. It would save theological education from excessive star-gazing, and metaphysical cliff-climbing, and theological soap-bubble blowing, and transcendental ballooning.

2d. The seminary owes it to itself to recognize the great modern movement in pedagogy. One of the strangest and most startling facts of the modern religious world is this: For a hundred or more years a great and far-reaching movement, full of vital meaning for the pulpit, has gone on under the nose of the pulpit and theological education in large measure without recognition from either. I mean pedagogy, child-study, that marvelous movement inaugurated by Pestalozzi, Froebel, Herbart and others, which has caught and held the imagination of the most wide-awake Sunday-school workers, and has created a Sunday-school literature, which has for its aim the study of the child, the understanding of the child, the teaching and training of the child, the moral, mental and religious formation of the child. This movement means life, and power, and progress to the preacher and the pulpit, if he can but seize it and understand it and apply it. And yet I do not exaggerate when I say this whole movement is an unknown region to thousands upon thousands of preachers of the gospel.

3d. The Sunday-school in the seminary will neutralize some evil tendencies in theological education. Higher criticism in its destructive form can best be met by the practical test of the Scriptures in human life. Hypercriticism said, "We are not certain that Moses wrote the books which bear his name." The Sunday-school has replied, "Taste and see that the Lord is good." The enemy has said, "We are doubtful about some of the psalms." The Sunday-school has replied, "Thy word was found and I did eat it." The enemy said, "Can any good thing come out of Nazareth, as recorded in these uncertain records of the four gospels?" The Sunday-school has replied, "Come and see." They have said, "You exalt Christ too much. He was a good man and great teacher, but not divine." The Sunday-school has replied, "Come, see a man that told me all that I ever did." The enemy has said, "Your vaunted religious experience as based on the Scriptures is without warrant, a mere delusion and a snare." The Sunday-school has replied, "One thing I know, whereas I was blind, now I see."

II. In the second place, the student for the ministry needs it. The pulpit needs reinforcing here in a most pronounced way. Many a preacher is helpless in handling Sunday-school problems.

A theological education may train a man away from appreciation of the Sunday-school simply by neglect. A young preacher will magnify in his ministry what is magnified in the seminary. If the merely philosophical and logical phases of truth are glorified in the seminary, he will turn out a chopper of logic and a metaphysical hair-splitter. If Greek roots and Hebrew syntax are taught as the be-all and end-all of theological learning, he will doubtless appear in pulpit and pastorate as a fresh brand of the scholastic. But if the seminary enforces the value of sound methods of teaching and the value and impor-

tance of the Bible-school in the Kingdom of God, then he will go out into his work in contact with reality and power.

A course in theology should give a man four things as to the Sunday-school: (1) A passion for teaching. (2) The Sunday-school vision. 3. Skill in handling Sunday-school problems. (4) Conviction as to the vital importance of the school.

Without the vision he will never understand or be moved to the great undertaking. Without the passion for teaching he will never come close to the heart of the matter in Sunday-school work. Without skill he will be a bungler. Without conviction all the rest will be useless.

III. The Sunday-school needs it. The Sunday-school needs the pastor; but it needs a pastor that knows how. The school needs the pastor; but it needs the pastor with sympathy. The school needs the pastor; but it needs the pastor who can lead. There are four attitudes of the pastor to the school: (1) That of unsympathetic observer. (2) Of sympathetic inspector. (3) Would-be helper, but blundering hinderer. (4) Wise leader, tactful guide and inspirer, and practical helper. The theological seminary should train men to qualify them for the fourth and highest form of pastoral service to the Sunday-school.

I believe that the theological seminary can train our pastors into efficient leaders in the Sunday-school, and when the theological seminaries have all done this then will begin a new era in God's kingdom on earth. I believe the theological seminary can contribute more than any other agency to the coming to its full fruition of this great movement.

May God help the seminaries and the preachers in the seminaries to master the Sunday-school problem, and may we go forth resolved that we shall do more than we ever have done to bring in His Kingdom through this agency for His glory on earth and in eternity.

The Relation Between the Theological Seminary and the Pastor and Their Correlation to the Work of the Sunday-School.

HENRY F. COPE, GENERAL SECRETARY THE RELIGIOUS EDUCATION ASSOCIATION.

THE statement of this topic would seem to suggest that it calls for an answer to this question: "In view of his relation to the Sunday-school, what has a pastor a right to expect of the theological seminary?"

Mr. Cope.

We hold today that the pastor is pastor of the Sunday-school; that the question of its efficiency in its own field is one that is to be decided primarily by him. The pastor is blind to his opportunities if he fails to see that for his particular work the Sunday-school is a labor-saving device.

The pastor is an educator. How foolish would be that educator who should neglect or ignore those agencies designed for teaching the young. If every church member—or, better, every citizen—was the product of the work of a Sunday-school that had trained him in right life habits and made him possessor of his spiritual heritage, how much easier would the work of the church be. Surely he is unwise who despises the agency that would train his best assistants.

The pastor must put himself into the Sunday-school because the salvation of the church depends on the education of its people in Christian living, thinking and service. But if the pastor would put himself into the Sunday-school he must put his best self and the whole

of himself therein. He must give intelligent service. Pastors neglect their Sunday-schools either because they do not perceive their possibilities or because they have their own destitution of knowledge of the institution. No sane man can be long blind to the tremendous advantages of leading lives from their very beginnings into the way of life and through the doors of the church. Apprehensions born of ignorance are parents of much Sunday-school indifference. This ignorance is due in part to the fact that the modern Sunday-school is far from being the simple affair of past days. It has become or is becoming an educational agency. To many a pastor its operations seem to call for as much technical preparation as is required of the public-school worker. In despair he says to himself, "How can I adminster these complex educational plans? I am only trained as a preacher."

Now, the theological seminary is simply the technical school of the ministry. It is to the pastorate what the institute of technology or the department of engineering in the university is to the civil engineer. If this be true the minister has a right to expect that his technical school will train him for his technical duties; if he stands with helpless hands of ignorance before any of the tasks nominally belonging to his profession the indictment rests against that institution which promised to prepare him for his work. The subjects of the theological curriculum should bulk therein in proportion to their power either in creating habits leading to increasing efficiency in the minister's service or in training him directly to facility and effectiveness in his duties. The place of the Sunday-school in the curriculum of the theological seminary then will be in proportion to its place in the life of the church.

If this is true, however, it will not mean that say one-fourth of the seminary periods must be given to the study of the Sunday-school organization, methods, etc. We need to take a wider and less mechanical view. The im-

portance of the Sunday-school is due to the educational work of the church. The pastor's need of training in Sunday-school work is because he must be in that school and in all his work an educator. The basic need of the man preparing for the ministry is not familiarity with the mechanism of the modern Sunday-school; it is the vital grasp of those educational principles which by their application lead to Sunday-school success. We are in danger of losing sight of this; the valuable knowledge for the pastor, as in every department of life, is simply that knowledge which has been generalized from many instances into determinative principles or laws. We need to acquaint pastors with the minutiæ of Sunday-school administration only as these are expressive of its fundamental laws. The danger is that by our present seminary methods in the Sunday-school we shall train Sunday-school administrators rather than religious educators. May we not agree that since the pastor is an educator it is the business of the theological seminary to train him in the principles of educational science. If this is done the details and applications of the laws he learns will take care of themselves. It is better to know one law or principle than 500 instances.

I do not mean that methods have no place. I do mean that no one can become an educator by learning the superficial tricks of the trade; that the primary need is absolutely clear, confident mastery of the fundamental principles of educational science. I do plead that the seminaries will take the Sunday-school more seriously; that they will regard it as essentially an educational institution and therefore will train its administrators in educational science.

What Will Such Training Include?

(a) A view of the history of education; this will lead to a new appreciation of the church and her teaching

agencies and to an understanding both of the need of the Sunday-school and of the larger significances of education as it now finds expression in terms of life and service.

(b) A view of the philosophy of education; particularly acquaintance with modern schools of thinking in education, leading to an understanding of the place of education in the development of the spiritual life and to an appreciation of the place of religion in education.

(c) The study of the principles of psychology, particularly the psychology of religion, the laws of the higher life, of the soul, that one may understand the conditions under which the life will develop to its fulness.

(d) The laws of pedagogy, the art of teaching.

(e) A study of school method.

(f) School of observation, practice, criticism, training.

Many seminaries and divinity schools are so situated that a large part of this work can be taken in the departments of Education and Philosophy. The question may be raised, whether in view of the requirements of the modern ministry, some units in education might not properly be insisted upon for seminary matriculation? At the same time we must not forget that there are certain characteristics which do require a preparation and specialization in educational theory in view of the student's religious work, so that university courses in education must be supplemented and given their special significance by courses in religious education. Here especially is where the practical work under seminary supervision in the city and the practice school or model Sunday-school of the seminary will be most useful.

Perhaps nowhere are more careful and elaborate provisions made for this kind of training than at Yale University and at the University of Chicago. The limits of this paper prevent detailed description of the courses, but this may be obtained from the institutions. At the latter university a full department in religious education is

being set up so that men in the divinity school may obtain preparation as thorough and complete in this field as in any other of professional service. The work maintained at the Hartford Theological Seminary in connection with the School of Religious Pedagogy is now too well known to need commendation.

So far, however, we have been considering not the pastor, but the man who is training for the pastorate. Is it not worth while to ask what have the men in actual service a right to expect of the theological seminary? Often these are the men who are the most hungry for help because they are actually in touch with the school and its problems. In every way possible these men ought to be helped. Some agency should guide them, correlate and systematize their studies. And what comes nearer to them or could help them more naturally and directly than the theological seminary?

How can the seminary aid the pastor who is in service? In character the aid it would give must be practically the same as that proposed in the regular curriculum, a relating of the student to the fundamental and determinative laws or principles of educational science and showing their application to his work as a religious educator.

Methods already tried and familiar at once suggest themselves, as:

(a) By extension courses and correspondence study.

(b) By simple direction of reading courses.

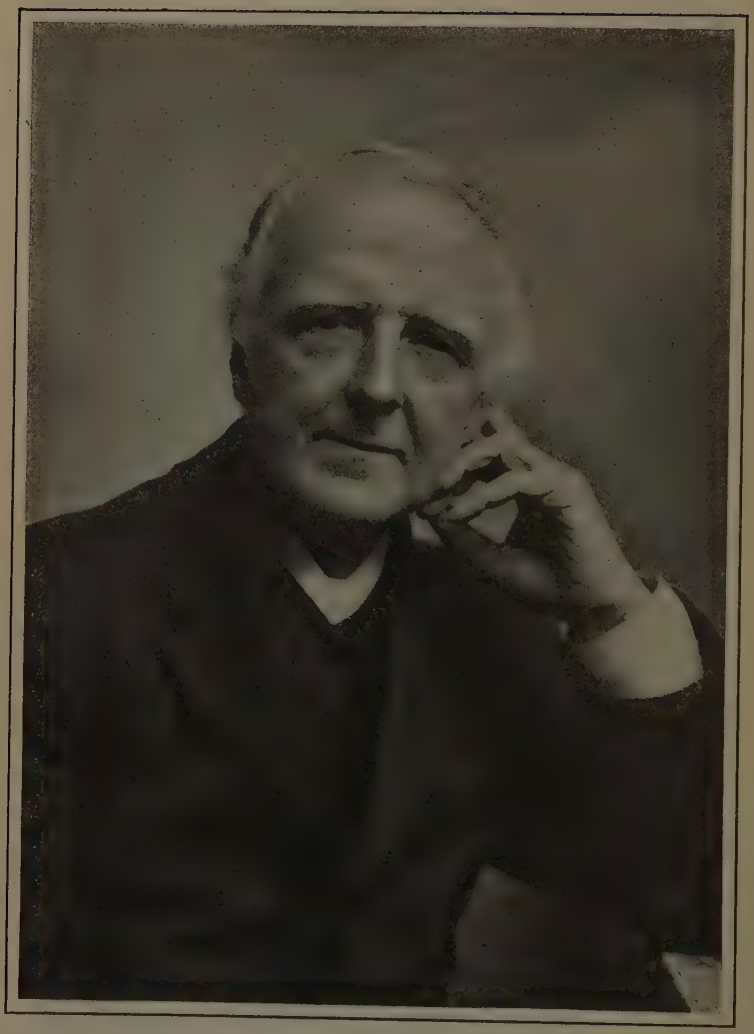
(c) By institutes, especially called for courses of intensive study and conference, or meeting in connection with denominational and similar gatherings.

(d) By traveling lectureships under which capable educators, understanding the pastor's problems, should be sent not only to the large cities but to those of lesser size. The courses of lectures which they would give could be offered within a week and should be upon some endowment foundation wherever possible.

This plan is already in operation under the auspices of the Religious Education Association.

May we not say that we have already come or must shortly come into what might be called the third stage in the relationships and service of the theological seminary to the pastor and his Sunday-school. The first stage was that of practical indifference, when, save for perhaps an allusion or a single lecture in the course on pastoral duties, the Sunday-school was treated with the silent contempt it did not deserve. The second stage is that in which the Sunday-school goes into the seminary; it is recognized as an important part of pastoral duty, and so Sunday-school experts are invited into the seminaries to tell how it is done. The third stage will be that in which the seminary puts itself into the Sunday-school; not to make the Sunday-school a miniature theological seminary, but that the theological seminary as an educational institution shall train educators for the Sunday-school and so project its educational life into this institution,—the special ecclesiastical agency for the religious education of the laity.

Have we not a right to expect from the seminary, if it is the technical school of the Christian ministry, and if so large a part of that ministry is a ministry of education, that it shall furnish to the church or the churches which support it for these specific purposes, men and women trained as definitely, as adequately, as carefully, as scientifically, for their profession, as the professional schools or the graduate schools prepare the doctor or the engineer? The man who puts three years of life into a seminary has a right to expect training which will equip him just as fully and precisely for his life work as the physician is equipped for his. The churches have a right to expect this; the children have a right to such trained leaders; the Kingdom demands it.



The Rev. F. B. Meyer, B.A.
Great Britain.
President of the World's Sunday-School Association,

THE WORLD'S SUNDAY-SCHOOL ASSOCIATION.

World's Sunday-School Conventions.

1. London, England, July 1-4, 1889; F. F. Belsey; president.

2. St. Louis, Missouri, U. S. A., September 3-5, 1893; B. F. Jacobs, president.

3. London, England, July 11-15, 1898; Edward Towers, president.

4. Jerusalem, Palestine, April 17-19, 1904; Edward K. Warren, president.

5. Rome, Italy, May 18-23, 1907; Rev. F. B. Meyer, B. A., president.

Officers of the Fifth Convention.

President, Rev. F. B. Meyer, B. A., London England; secretaries, W. N. Hartshorn, Boston, Mass., and Rev. Carey Bonner, London, England; treasurer, A. B. McCrillis, Providence, R. I.; chairman executive committee, George W. Bailey, Philadelphia, Pa.; secretary executive committee, Marion Lawrance, Chicago, Ill.

Resolution Adopted at Louisville.

For the work of the World's Sunday-school Association, this Convention desires to ask the earnest coöperation of all Sunday-school agencies in the International field, not only in preparation for the World's Sixth Sunday-school Convention, to be held in Washington in 1910, but in the effort of the World's Association to increase Sunday-school efficiency in lands where the Sunday-school is yet in its beginning.

Sunday-School Conditions in Other Lands.

THE World's Sunday-school Association is the child of, and auxiliary to the International Association, and the Sunday-school Union of Great Britain; to which it cheerfully acknowledges allegiance. It had its birth in the mind and heart of Benjamin F. Jacobs, who at a meeting of the Executive Committee of the International Sunday-school Association held at Chautauqua in 1886, suggested calling a convention of Sunday-school workers from all parts of the world, to meet in the city of London in 1889.

George W. Balley.

Our friends of the Sunday-school Union in Great Britain entered into the plan with heartiness, and the child of these two great organizations went into business on its own account in City Temple, London, July 1, 1889, and characterized its first meeting by deciding to send the lamented Dr. J. L. Phillips to India as a pioneer of organized Sunday-school work.

For these nineteen years the parents have watched over and cared for their offspring, but the child is not now, and probably never will be strong enough or wise enough to go forward without the aid and counsel of its parents, to one of which it is privileged today to make brief report.

The world's second convention assembled in St. Louis, meeting in connection with the Seventh International Convention in September, 1893. At this convention our attention was first turned toward Japan.

Five years later the world's third convention met in London, one of the delegates being Mr. T. C. Ikehara of

Japan, en route to his homeland, as the representative of the International Sunday-school Association for promoting organized work in his native country.

First Step.

The time and place for holding the world's fourth convention was referred to the Executive Committee with power. In January, 1902, the International Executive Committee met in an "upper room" in Chicago. The place for the world's next convention was under consideration. One and another place was suggested. When Mr. W. N. Hartshorn's time to speak came, as if by inspiration he said, "Jerusalem—the Garden Tomb—Easter morning—1904," and then the little company broke forth into song. Prayer was offered. The first step toward the Jerusalem convention had been taken, and there was given to our leader, B. F. Jacobs, the hero of many Sunday-school battles, a vision of the land of promise, which he greatly desired to see and conquer for Christ, but like Moses, he was not permitted to go over thither. Five months passed; delegates from every part of North America and some from Great Britain were journeying toward Denver to hold the Tenth International Convention, but our chieftain lay prostrate upon a bed of fatal illness. He learned of the presence in Chicago of a long time friend, a delegate to the Denver convention, who, against the protests of family and physicians, he insisted upon seeing, if only for a moment. He was too weak to speak—his greeting was the old familiar smile, and then as his friend knelt by his bed, with much effort he whispered, uttering, in broken words, "Men die, but God lives, and his work goes on. Give my love to the brethren." And in a few hours—even before the opening notes of the convention were sung—he died and was gathered to his people.

Second Step.

Mr. Jacobs' last words proved to be a prophecy of early fulfilment. Truly God's work goes on. Mr. Hartshorn was chosen chairman of the International Executive Committee and Mr. Warren was elected chairman of the World's Executive Committee, each taking a place made vacant by the death of one to whom the world is indebted, and whose labors made possible that which followed. On the platform at Denver, Mr. Warren supported the recommendations of the committee concerning the place for holding the world's fourth convention, in an address so inspiring and assuring that the International Convention enthusiastically approved the suggestion—and the second step was taken.

No objection to the proposition was heard upon the floor of the convention, but elsewhere one could hear without listening, such words as these: "Impossible," "Foolishness," "Such a thing cannot be," "Sure to fail," "No place in Jerusalem in which to hold a convention," "There are no hotel accommodations in Jerusalem," "The sanitary conditions of Jerusalem are horrible," etc., etc.

Third Step.

While I refrained from outward criticism, I am frank to confess that I did not believe the suggestion was possible of accomplishment, or practicable, if possible. A little later a meeting of the Central Committee was held in Philadelphia, when plans were outlined, and the active work of preparation commenced, leading up to the chartering of a ship to carry the American delegates to the Holy Land—and the third step was taken.

The experience of the Central Committee, who assumed the care and responsibility of working out the details of the plan, would make a book of intensely interesting reading. It would tell of long journeys and frequent visits to New York; of weary conferences, oftentimes

continuing until after midnight; of the expenditure of months of valuable time and much money; of sleepless nights and days of anxiety—the whole constituting a sacrifice which money could not hire these men to repeat.

Fourth Step.

But on the morning of March 8, 1904, 817 delegates were gathered on the good ship "Grosser Kurfurst," whose prow was turned toward the rising sun. And the fourth step was taken.

The story of the success of the cruise of the "Grosser Kurfurst" carrying the American delegates, and the "Augusta Victoria" carrying 485 British delegates, and of the convention where were represented twenty-six countries and twice that number of denominations and religious bodies is familiar to Sunday-school people everywhere. Those of us who were privileged to form a part of that company will ever remember the unique gathering in a tent on the slope of a green hill just outside the city walls, in full view of Calvary on the one side and the Mount of Olives on the other side, when the Sunday-school leaped into prominence and became a world power, which under God will live and flourish and rejoice when the navies and the armies of the kingdoms of earth are forgotten.

Rome.

After Jerusalem, Rome was a problem of comparatively easy solution, yet the world's fifth convention held under the eyes of the Vatican, composed of the representatives of thirty-seven countries and fifty-three denominations and religious bodies, attracted a full measure of attention throughout Christendom and much of heathendom, and placed a fresh emphasis upon the Sunday-school as a factor in saving a lost world.

The Rome convention brought to us definite informa-

tion concerning Sunday-school conditions in nearly every country of the universe, and subsequent visitation and correspondence have made valuable contributions to our store of knowledge. For instance, we have learned of a whole continent where there are distressingly few Sunday-schools. Our representatives and others interested in missions have encircled the globe, visiting and studying far off Africa, India, China, Japan, Korea and the islands of the sea; but no one has brought us a report of Sunday-school conditions in the two Americas just to the south. Since we adopted Mexico, they are our next door neighbors and they claim thirty-three millions of people, who, for the most part, are as ignorant of the Way, the Truth and the Life, as are the Hindoo and Moslem peoples.

South America.

The United States of Columbia, in South America, with a population of four millions, possesses just three little Sunday-schools; one at Barranquilla, of forty scholars, the next nearest being five hundred miles away at Medillin, and going 200 miles farther to Bogota we find the third.

Civilization has advanced more rapidly than Christianization in South America. The state college at Lima was one hundred years old when the foundation of Harvard was laid, but the only country in South America that can claim to be even moderately evangelized is British Guiana, in which there are 181 Sunday-schools with 16,936 officers, teachers and scholars; but in French Guiana there is not one Protestant Sunday-school. You may make a cruise of 3,000 miles along the east coast of South America and you will pass only 11 comparatively small mission stations. Rio Janeiro and Buenos Ayres, on the east coast, and Santiago on the west, are important mission centers, but the masses of the people are still held by the bands of ignorance and superstition.

Yet conditions in South America are not hopeless. Miss Jessie Ackerman, whom some of you will recall as a member of the Kurfurst cruise, says of the Argentine Republic: "Papal tyranny has gone for ever, and the faces of the people are turned to meet the rising sun. They have declared for liberty in religion and secular education, which makes it especially easy for Sunday-school work to be carried on. Prejudice against the Protestant religion is breaking down and no field is more promising for our work."

At Buenos Ayres the South American Missionary Society has secured a government grant toward the support of evangelical week day schools, the only dissenting vote in the Chamber of Deputies being a Bishop of the Roman Catholic church.

March 13, 1904, there was unveiled a bronze monument standing on the crest of the Andes at the boundary line between Argentina and Chili. The metal of this monument is from condemned cannon, and the statue is the figure of Christ: In his left hand He is holding an uplifted cross, while the inscription on the pedestal reads: "Sooner shall these mountains crumble unto dust than Chilians and Argentinians break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

We will hear something more concerning South America, but when you think of that country, will you not also think of the bronze figure—the Christ of the Andes —and see again the uplifted cross, and hear Him say, "And I, if I be lifted up from the earth, will draw all men unto me." And then resolve as God shall help us, by this sign we will conquer and win the children of South America for Christ.

India.

Happily for us imagination is swift winged—let us glance at India. Of all the children born into the world,

one out of five looks into the face of an Indian mother. In India there are more than one hundred million children and 500,000 only, say one of each 200, are in the Sunday-school; but under the directing hand and faithful work of Rev. Richard Burges and the India Sunday-school Union, the tide is rapidly rising in India, and when the World's next convention is held in 1910 we expect to report a gain during the present triennium of at least 100,000 scholars. Mr. Burges sends the following message—which he calls "wireless":

"'Young India,' under seventeen years of age, equals the whole population of North and South America. Our Sunday-school membership only doubles Louisville's population. Four-fifths of the teachers use the International syllabus and speak sixty languages. Ten million pages pictured expositions are issued annually in fifty weekly editions. One hundred thousand, majority non-Christians, are systematically examined in six months' lessons, during twelve years. Our crucial need is teacher-training! The speediest way to evangelize India, in this generation, is through the children. To convince the church that the child is the most valuable asset of our race is a wise investment of energy, high strategy, consummate statesmanship, and means spiritual conquest of the world."

China.

One-fourth of the population of the globe dwells in China, where Christianity, fanned by the Boxer rebellion, has of recent years made most encouraging progress. A study of conditions in China reveals the surprising fact that less than thirty-nine per cent of the churches have Sunday-schools of any kind, and in only twelve per cent of the churches were found Sunday-schools having a primary department. But out of the Morrison convention of last year in Shanghai there sprung up a plant called the Chinese National Sunday-

School Association, which is under the advice and financial care of the Sunday-School Union of London, and Rev. J. Darroch, the recently chosen general secretary, is in attendance upon this convention. He enters upon his official duties January 1, 1909.

Japan.

Those who were present at Toronto three years since will recall the stirring words of our good friend, Mr. H. J. Heinz, concerning Japan. After Toronto a year passed before we succeeded in finding the man to go as our commissioner to Japan to study conditions, and if the way should be clear, to coöperate with our missionaries and native workers in effecting a Japanese National Sunday-school Association. You are already advised of the splendid success which attended Mr. Frank L. Brown's visit—how he first won the confidence of the leaders, missionary and native, and then visited various educational centers, addressing large audiences of men, women and children, all eager to learn the Scriptures. Little wonder that he awakened an enthusiastic interest in the Sunday-school! Of course a National organization was effected, and today one of the brightest stars in our Sunday-school firmament is—Japan. This view is sustained by a report just received from Dr. Theo. M. MacNair, the chairman of the Japan National Sunday-school Association, who says:

"We have entered upon our second year of organized Sunday-school work in Japan. Despite a heavy rainfall over 1,000 attended the second General Convention. Fourteen district associations have been organized. Good progress has been made in preparing Sunday-school literature. Teacher-training work is being developed. Institutes are held as opportunity and time permit. The International lessons are adapted to the needs in Japan and a place on the International Lesson Committee has been

solicited for one or two representatives from Japan. The gifts of Mr. Heinz and the presence of Dr. and Mrs. Hamill have greatly advanced our work. We rejoice in the honor we share with you all in the work of the Master."

Rev. J. G. Dunlop, one of our longtime missionaries in Japan and a front-line Sunday-school man, says that within ten years Japan will cease to be a missionary country and will be sending her own sons and daughters to carry the gospel to other lands.

Korea.

The reports concerning conditions in Korea, which have come to us by Mr. Brown, Mr. Ellis, Dr. Hamill and missionaries now on furlough in the states, have stirred our hearts and are stirring the church. We are in large measure, I may say almost wholly indebted to Dr. Hamill, for the organization of the Korean National Sunday-school Association, and in an interview with one well informed I learned that a better selection of officers could not have been made.

The Methodist Episcopal church expects to send to Korea in the near future twenty-five additional missionaries, and the Presbyterian church hopes to send at least twenty. And we have good reason for the opinion that at least one of the Methodist Episcopal and one of the Presbyterian company will go to that people thoroughly qualified for leadership in Sunday-school work, especially along lines of organization and teacher-training.

Bulgaria.

Rev. Theodore T. Holway, missionary under the American Board, reports as follows:

"Three thousand Bulgarian Sunday-school scholars greet you today. We rejoice in your sympathy and pray for your world-wide success. Our ranks, small as yet,

are growing slowly but steadily. The regiment of veterans is strong. More young recruits are eagerly sought to fill up our ranks, especially among non-Protestant children. As years pass, ignorance of, indifference to, and prejudice against Sunday-schools pass also, and we look forward with hope to that day when the hosts of Bulgaria shall unite with the hosts of America, not only in holding the banner aloft, but also in sending it forward to the uttermost parts of the earth."

Africa.

On April 4th last Rev. F. B. Meyer, the greatly loved president of the World's Sunday-School Association, sailed from Liverpool for six months' work in South Africa. Wherever he goes the Sunday-school will occupy a good portion of his time and thought and effort. If his plans have unfolded, today he is in Johannesburg, and as likely as not is holding a Sunday-school convention. Listen to his message:

Bloemfontein, S. Africa, May 15, '08.

Dear Friend:—Of course I shall not be able to meet you at Louisville, but send my warm love and greeting to all my brethren of the committee. May the wisdom which is from above be especially imparted to you all. Already my heart beats in anticipation of June, 1910. I am having great opportunities for Sunday-school work here. F. B. Meyer.

May I suggest that a word of greeting from this convention would greatly cheer him?

Royal J. Dye, M. D., has been appointed Sunday-school secretary for the Congo Free State. His residence is at Bolengi on the Congo, where there is a graded Sunday-school of between 500 and 600 scholars, and a Young People's Society of Christian Endeavor numbering 800

or more members, the largest single society of Christian Endeavor in the world.

Many Lands.

Time fails me to speak of the work in Asiatic Turkey, Syria, Australia, Egypt (where we have sustained a serious loss in the death of our good Dr. Murch), Bulgaria, Austria-Hungary, Italy and other continental countries, which were greatly helped by the Rome convention.

Wales.

There is a corner of Great Britain, however, which may well claim our attention. I refer to Wales. The rest of the world may regard America and England as being in the lead in Sunday-school work, but a well-informed Welshman will tell you that Thomas Charles of Bala assembled his people, young and old, on Sunday evening to study the Scriptures ten years before Robert Raikes cleared the streets of Gloucester by inviting the youngsters to a school to study other things beside the Scriptures.

In the early days of the Sunday-school, Wales not only took a place in the vanguard, but she has retained it, and has for years been doing some of the things which the wisest of our number are planning to do some time in the future. Her system of grading the Sunday-school has much to commend it, and there is little room for improvement of her method of reaching adults, for they are all in the Sunday-school and all studying the Scriptures.

Teachers are chosen with much care, and there is abundance of good material from which to make the selection.

The secretary of the Calvanistic Methodist Sunday-School Union tells us in 1907 the number of children connected with the churches of that denomination was 80,465, while the Sunday-school membership was

222,339. Written and oral examinations are required and good penmanship is not without appreciation, the favorite writing lesson being the "Sermon on the Mount." Gold, Silver and Bronze medals are awarded in order of merit.

At a recent conference in London Dr. Rees, the secretary above referred to, was being interrogated when Archdeacon Evans said:

"It would be interesting to know what kind of books are most generally borrowed from the Sunday-school libraries."

Answer. Theological books and biographical books are most in demand.

The Chairman. Would you like to hazard a suggestion as to which is the most popular book?

Answer. The book most read throughout Wales last year was Dr. Jones' "Rule of Faith," in two volumes.

The Chairman. I mean a standard book with a standard popularity.

Answer. Well, I would say Dr. Louis Edward's book on the "Doctrine of the Atonement."

Another remarkable feature of the Welsh Sunday-school is the presenec of many old men and women, not a few of whom give the Sunday-school preference over the preaching service when but one service can be attended.

A recent letter from Wales tells us of a man who was much in demand by the Presbytery and General Assembly as an examiner of Sunday-schools. For more than fifty years this man's services on the Sabbath were in large measure devoted to visiting and catechizing Sunday-schools under the direction of the Presbytery and General Assembly. He recently died at an advanced age, and his daughter is keeping his memory green by giving six silver medals annually in his name to those who have been longest in the Sunday-school and who still attend. Of those receiving medals last year all had a

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record of over eighty years, and one of ninety years' attendance.

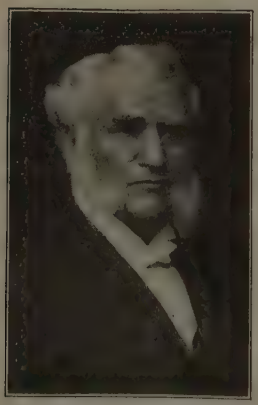
DAYBREAK.

Since our meeting in Rome many doors have opened, revealing fields of richest promise, but alas the reapers are few. Nevertheless not a note of discouragement has been sounded. The evidences of the leading of our Heavenly Father are manifest, and from the Sunday-school standpoint it is indeed "daybreak throughout the world."

The Sunday-School World Outlook.

BISHOP JOSEPH C. HARTZELL, D. D., LL.D., FUNCHAL, MADEIRA ISLANDS.

THE Sunday-school has grown to be a world movement. It is the church of God organized and led by the Holy Spirit for the salvation of the young. In the beginning under Raikes and his friends in England, and Asbury and his preachers in America, the movement, from a human standpoint, was but of small importance. Today the individual Christian congregation is effective in proportion as its Sunday-school is up-to-date in organization and spiritual power; every denomination has its Sunday-school department, splendidly manned and equipped for publications and extension; the interdenominational organizations, representing countries and continents, are permanent and aggressive, and the World's Sunday-School Association, organized in Rome in 1907, representing the



Bishop Hartzell.

Protestantism of all countries, was a glorious climax in the organized method of the world's Sunday-school forces.

To say that God is in this movement is only to emphasize the fact that the Sunday-school is a part of His organized church among men. The growth and efficiency of the Sunday-school, especially in its teaching and spiritual power, is a sure test of the presence in the church of the spirit and law of Christ toward childhood. The spirit and law of our divine Lord are being more and more felt and followed. The International Sunday-School Committee was of divine origin, and has been divinely led and stands for that conviction, and for the best methods of realizing practical results. Never was the leadership of the Holy Spirit more manifest in the work of that committee than in its recent series of meetings, by which interdenominational coöperation has been made more perfect, and plans formulated by which the best Christian scholarship is to be utilized in the interpretation of the Word.

The Sunday-school world outlook is for greater unity and coöperation among all branches of Protestantism. Loyalty to one's denomination on the one hand, and coöperation in united plans and efforts on the other, with loyalty always to Christ, is the key to the Sunday-school world movement.

The Sunday-school more and more stands for the maintenance of sound doctrine, so that the faith once delivered to the saints shall be preserved. The efforts to include in attendance adults as well as children and have, in fact, a church school, must succeed.

The training of teachers, the maintaining of uniform lessons and the use of the best scholarship in interpretation, all indicate that the results of united, prayerful and intelligent effort in the past are being used for still greater things to come. Who can estimate

what it shall mean when throughout the world. wherever the Word of God is being taught, not only in the cities and hamlets of Christian lands, but wherever the missionary is at work among the heathen, there shall be placed in the hands of every teacher weekly the very best helps that practical and devout Christian leaders have to give concerning the essential truths of the holy faith! Toward the consummation of that idea the faith of the Sunday-school world is turned, with a strength of purpose and an intelligence and breadth of vision, and with a sublimity of faith little dreamed of as possible even a few years ago.

Another matter to mention is the relation of the Sunday-school to the aggressive movement of the church—in other words, to the cause of missions whether in Christian or heathen lands. The church of Christ is face to face with a world-wide criticism not of failure or of doubt as to the final issue, but of opportunity. I am one who believes we are entering upon an era of marvellous missionary enthusiasm and success in all lands. I believe that all will agree that the Sunday-school has been one of the chief factors in bringing the church to this important day, the most glorious since Pentecost; and also that the leaders of the Sunday-school forces, from the school-house to the city cathedral, in every type of convention, local, county or state, racial or national, continental or world-wide, are called upon by our Lord and Savior as never before to emphasize with more specific teaching and greater personal consecration and enlarged financial support the divine commission "Go, teach all nations."

We are in a new epoch of missionary zeal and consecration and calls from God. Statesmen and diplomats are silencing the criticisms on foreign missions, and are pleading for their support. Students of history are discovering and recording with enthusiasm the work of the

missionary in exploring continents and laying the foundations of new empires in the past as well as in the present. How shall the church be brought to meet this day of new opportunity, and where is the new army of men and women to be found and trained? We turn instinctively at once to the officers and teachers and the millions of scholars in the Sunday-schools of the world. Here the consecrated teacher is called to blessed service—the missionary study classes must be organized, the open doors of the world explored and explained, and the calls of God for consecrated workers laid upon the hearts of the young.

The world's outlook of the Sunday-school as related to Christian missions was illustrated in the great convention held in Rome a year ago. Its motto, in all the preparatory correspondence, on the ships which bore the delegates across the seas and during the convention was, "The Sunday-School and the Great Commission."

The convention represented the Sunday-schools of all lands focusing their purpose and faith for the salvation of the world. No stories stirred the great audiences as those which told of the saving power of Christ's blood among the different nations of the world. Especially was the convention stirred over the evangelization of the Moslem world. Among other Mediterranean ports the ships bearing the delegates cast anchor in the harbor fronting Algiers, that great city of 150,000 people, and had an opportunity of seeing the work of a few faithful missionaries among the Mohammedans and a glimpse was had of all northern Africa, held in the grip of that false religion.

As by a common impulse, led, I believe, by the Spirit of God, the delegates to the convention were convinced that the divine call was definite; that some great section of the church should enter the unoccupied fields of northern Africa. The quick response of this great gathering

of Christian men and women in reference to evangelical work in northern Africa is only another proof of the conviction permeating the whole Christian church, that at the beginning of the twentieth century the Christian missionary problem is the evangelization of the 230,000,000 of Moslems. Especially the going into northern Africa was upon the hearts of the delegates. For years faithful friends have been praying for the incoming of larger missionary forces into that land. Here just across the Mediterranean, almost in sight of southern Christian Europe, and where once the Christian church had its greatest strength, and where flourished many of the early distinguished church fathers, for thirteen centuries the strongholds of Mohammedanism, among 22,000,000 of people, have challenged and defied the church of Christ.

In Egypt there are some Christian missions. But in all northern Africa for 2,000 miles only here and there is found a brave missionary at work. The dominating political influence in northern Africa west of Egypt will be that of France, and that country having discarded Jesuitism, will insure religious protection and freedom. By remarkable consensus of opinion the delegates to the convention felt that the Methodist Episcopal Church was especially called to go into northern Africa. Meetings for consultation and prayer were held and there, under the very shadow of the Vatican, at the corner of the street, where in 1870 Garibaldi led his army to make Rome the capital of Italy, a subscription of $50,000 was made for the opening of the proposed mission.

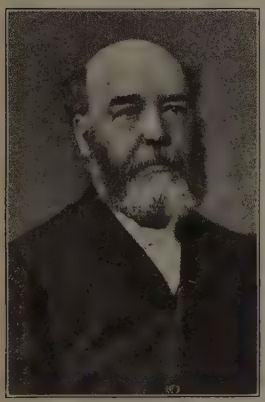
Two great events will go into history in relation to that convention at Rome. One will be the organization of the World's Sunday-school Association, by which a permanent world-wide organization was effected. The other will be the founding of a mission among the Moslems of North Africa.

MISCELLANEOUS ADDRESSES.

A Greeting From England.

REV. ALFRED ROWLAND, D. D., LL. D., B. A., LONDON, ENGLAND, CHAIRMAN BRITISH SECTION INTERNATIONAL LESSON COMMITTEE.

MR. CHAIRMAN, Ladies and Gentlemen: I thank you very heartily for the reception you have given to those of us who have gathered from the mother country; and particularly I wish to express our acknowledgment of the courtesy and generosity of your committee who have managed, in spite of a very crowded program, to find some place for us. Since I have come into this hall I have received a letter containing a resolution which I beg to submit, which has been sent over by our friends connected with the Sunday-school Union of England and Wales. Perhaps it may be well for me at once to read that resolution which expresses the good will which I am sure is felt not only by members of our Sunday-school Union but also by all Christian workers throughout Great Britain:



Dr. Rowland.

"At the annual meeting of delegates to the Sunday-school Union Convention gathered from all parts of the United Kingdom, on Thursday, May 7th, the following resolution was carried with acclamation:

" 'This meeting desires its delegates appointed to rep-

resent the Sunday-school Union at the forthcoming Louisville convention, to convey to all the Sunday-school workers of America its heartfelt greeting. One in labor and one in Him, they welcome every opportunity of being thus drawn together in common service, and pray that divine blessing may largely rest upon the counsels of the approaching International convention.' "

Since we have been in this country, we have been much impressed by the unity which exists among all English speaking people. There is no doubt that God has entrusted in His providence the superintendence and dominance of human affairs very largely to us. I hope that we shall realize more the tremendous responsibility which has thus been placed upon us, and be united together for the furtherance of common peace and righteousness amongst all nations.

I suppose most of us who are meeting together tonight are interested in certain social questions. We are trying to fight against these grievous evils which prevail, the evils of municipal and political corruption, and of strong drink which brings about that awful curse of intemperance; and I think we realize as Christians more than we have ever yet done, that in order to save society we must save the individual, that we shall better the condition of the people as we better the characters of the people, and that the soul of all improvement is only to be found in the improving of soul; and in this work I think the Sunday-school as well as the home has a most important part to play.

I have come not only from an old country but representing some older people. I have been for more than forty years in the Christian ministry, and for thirty-three of those years pastor of the same church in one of the suburbs of London, and I have come here to speak a word of cheer and encouragement to you younger people. I would urge you always to try to live in

the sunshine. I want you to remember that just as the bacilli of disease are never able to withstand the influence of the sun's direct rays, those germs of disease which affect the human soul can best of all be cured when we dwell in the sunshine of God's presence. I want you also to remember that God is doing probably a far greater work through you than you imagine in your most sanguine moments. I believe sometimes we are unduly discouraged because we see comparatively little fruitage from our labor. We are something like a man who goes to some country house, and at night when it is dark he goes into the garden, and sees perhaps here and there some gleam of white from those flowers which exhale their fragrance in the darkness, and he comes to the conclusion that there may be some flowers around him, but when he goes out on the morrow and the sun floods that garden with his light he sees that what he thought almost a wilderness has become a paradise. I do believe that when the sun of this new day, which we are looking forward to, comes upon us, we shall all see that God has enabled us, in spite of weaknesses and manifold failures, to do something to cause even the desert to rejoice and to blossom as the rose.

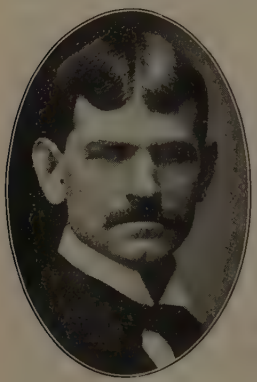
Let us recollect that God Himself is always looking at us and leading us on to certain victory. And let us, as we look forward to the future, do so with confidence and hope, not because of our elaborate organization, not because of our intellectual power, but because we are endowed with that spiritual force which alone can make us powers for God in the world in which we are called upon to labor.

The Louisville convention was alive because of the tremendous life-investment of the Triennium. In all truth the world will "see Jesus" as they read the revised edition of our personal service.—*W. C. Shafer, Wheeling, W. Va.*

The New Generation for Christ.

Bishop E. H. Hughes, D. D., LL. D. San Francisco, California, Bishop of the M. E. Church.

The topic "The New Generation for Christ" will not lead us to think that there is any wholesale way of evangelizing the young. Each representative of the new generation must be greeted and won by the Prevailing Name.



Bishop Hughes.

It seems strange to say that the problem of the child reaches back beyond his birth. The Christian worker has a mission at this point. Open treatment is questionable. But there are indirect ways of promoting sentiment which are quite effective. In all our preaching the family relation should be exalted; the glory of fatherhood and motherhood should be implied in description and illustration. In such ways we can preach the gospel of parenthood until new Abrahams will pray for children and new Hannahs will creep to the altars of the temple beseeching that the curse of barrenness be removed.

But when the little one has come into the world what attitude shall we take? A theory must lie behind our attitude; and the theory and attitude are sure to determine the type of our work for the little people.

On the working side, the main difficulty has been the attempt to treat children religiously as if they were adults. In an outer way we find a mad illustration of this in the story of the Crusades. No part of the tale seems so full of romance as that which recounts the experience of the children. In the year 1212 the move-

ment took a peculiar and almost inconceivable turn, and childhood became enlisted.

Of one hundred thousand children allowed to join the Crusades, less than twenty thousand are supposed to have returned home. This army of weeping, halting, dying infants must have presented a strange and pathetic sight. History shows us few spectacles so utterly futile and pitiful.

The Children's Crusade was grounded on a truth and an error. The truth was that childhood should sustain a vital relation to the kingdom of Christ; the error consisted in leading children to take to that kingdom such a relation as belongs only to adulthood. The truth has been perpetuated and is just now being repeated and reinforced with most hopeful emphasis; the error has likewise been perpetuated, and more than one person of our time can testify that attempts are still made at times to fasten upon a child a man's relation to the religious life. It is true that we have spiritualized the blunder; but there are pilgrimages of the heart as well as of the body, and they have power to smite to death. The truth is that the Church of Christ does not seem to have found out just what to do with living children. Our creeds, considered as logical expressions of faith, are evidently meant for adults. Our worship, in general, is planned by a system suited to adults. Protestantism had been a system for more than two and a half centuries before the Sunday-school forced its way into church work, and began a vital service for the kingdom. Even now, nineteen hundred years after the coming of the Savior, there seems to be very little agreement as to the relation of the normal child to Christ and His church.

Upon one point the Church seems to have come into union. It believes that all dead children are saved.

But as to the spiritual condition of living children we are by no means agreed.

I would state the case so broadly as to keep strictly within the limits of propriety and courtesy by saying, that we ought not to declare that the new generation is natively set against our Lord, if there is any honest way of avoiding that terrible conclusion. Let us not put the basic presumption against Christ by claiming that the new generation belongs to Satan first, and must be won to the Master by a second and superimposed allegiance. Whatever may be said about David and St. Paul, Jesus himself claimed the new generation natively not only by the right of absolute dominion, but also by the title written in the nature of childhood. He gathered the children unto Himself and kept them there.

We must all question at times whether we are just in our interpretation of the actions of childhood. If we allow for the essential immaturities of childhood, we shall doubtless feel that the average child in the Christian home is just as true to its own sphere as the average adult. The children are so forgetful; so are our older listeners. The children want their way; so do our stewards and trustees. The children are often selfish in grasping their own belongings; so are many of our adults. The real question of moment is this: Admitting the child's waywardness, immaturity, even rebellion at times, does it have a present actual relation to the kingdom of God?

Here we come back to remembered experience for our answer. Fortunately, Christian work has often been better than Christian doctrine. In many ways we have claimed him as Christ's own and we have allowed him to treat himself even so. We tell the child to pray, and we believe that God pays heed to his lisping. We see how a little child receives the kingdom of God and enters through its doors softly and without convulsion. We place them in the arms of Christ, as did the happy mothers on the streets of the olden city, and

note joyously how much they seem at home with Him.

Those of us who were brought up in Christian homes will testify to a faith and love toward Christ in childhood that has scarcely been equalled since. We believed in God with all our hearts; our prayers were in the idiom of full trust. Indeed, our parents had to watch lest our trust should be so literal as to lead to disappointment and so to shaken confidence. Heaven was real to us. We had no thought of ever being anything but Christian when we came to manhood. Every sympathy of our young lives turned toward Christ and His church.

But all along the child should be made to feel that he has a true place in God's church and kingdom. If my observation of childhood has discovered anything, it has surely convinced me that the normal child has the faith, the love, the sympathy toward Christ that give it a place in His fold.

The church of Christ will be wise when it takes every representative of the new generation at the rating which our work gives him, confirms his native faith, tells him that now he must in childish ways do the will of the blessed Master, and leads him on and up until the impulsive outgoings of the young heart are changed into deliberate convictions, and fixed purposes to belong to Christ forever and forever.

Without question, the form of our work for the new generation is to depend upon what theory we adopt as to the native spiritual standing of the new generation. If each representative of that new generation is to be treated as belonging to Satan, to be captured later for God, if possible, that means one type of work. If he is to be regarded as negative material, an unsown field, or soil without an owner, that means another type. If he is to be regarded as belonging to God until he deliberately chooses another Master, that means still another type of work. Having conscientiously gotten his

theory, every Christian worker, be he pastor, superintendent or teacher, should likewise get the corresponding type of effort.

And the new generation, taken in season, will respond nobly to our efforts. Decision Day, when properly used, always shows that the heart of the child is near to the heart of Christ. The next significant and hopeful sign of present Christian effort lies at this point. We are not only realizing the necessity of claiming the new generation for Christ; we are doing that great thing somewhat; and we shall do it with more and more of effectiveness.

Let us keep before the representatives of the new generation the fact that Christ is their Savior; that in some way which the Spirit must point out, they must find their way to the Cross. But let us say, as well, that Christ is their example, and that He went all the way from Bethlehem to Calvary in closest company with the Father. If they are ready to follow Him they must do even so. We must teach the new generation this hymn:

"Oh, Thou, Whose infant feet were found
Within Thy Father's shrine,
Whose years, with changeless virtue crowned,
Were all alike divine;

"Dependent on Thy bounteous breath,
We seek Thy grace alone,
In childhood, manhood, age, and death,
To keep us still Thine own."

The great convention impressed me with the wonderful development of our work, and with the marvelous, world-wide field opening before us.—*Chas. M. Campbell, Sacramento, Cal.*

The Home and the Sunday-School

Mrs. M. S. Lamoreaux, Chicago, Ill.

The two institutions that are most unselfish in their work for the child are the Home and the Sunday-school. Because the aim of each is unselfish, the question of how each may help the other is a very vital one. We are told that if we send the child on time and secure lesson study at home, and the teacher calls in the home and sends the birthday letter, that each may serve the other in that way. These are all good suggestions, but there must be some principle of relationship deeper than these that will define the work of the home and the Sunday-school in relation to the spiritual culture of the child. The principle would seem to be this, that each can serve the other best by each doing most perfectly and completely the work that God gave it to do.

Summed up in one word, *nurture* would stand for the work in the home and *instruction* for the work in the Sunday-school, and, the more perfectly the home nurtures, and the more perfectly the Sunday-school instructs, the greater will be the service each renders the other.

There are four factors in nurture, that the Sunday-school could not in their entirety supply.

The first factor in nurture is the atmosphere around the child. We sometimes forget that as the air and sunlight are necessary for the physical life of the child, and as the body will represent the purity and the invigoration of the atmosphere around it, so the soul life will represent the atmosphere around it; the sum of all the influences that unconsciously the life breathes in. To make that atmosphere what it ought to be, there must be the spiritual element. I mean that day by day the influence of the fruit of the Spirit shall come from the lives of fathers and mothers, that the child shall

breathe in love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, self-control. Can you not see that it is not enough that the child breathes deeply one hour in the week, on the Sabbath day, but that there must be breathing for that soul through the other days of the week?

There is another element that enters into that atmosphere that the Sunday-school cannot supply, and that is the effect of the family altar. I do not know of a greater barrier that can be put around the life of a boy or a girl after going out from the home roof than the memory of the family altar. May I take you to one that it was my privilege to share some months ago? It was in a home where there were two boys, one of four and the other of six. After breakfast the father went into the living room, and one boy climbed up on one side and the other boy on the other, and father's arms were large enough to go around them, and hold the Bible between them. He read a short psalm, and they all sang together. The father knelt and the mother came across the room and knelt beside him. They put the two boys in between them and joined hands—and the father committed them all to God's care for the day. When they rose from their knees, father and mother kissed each other and they kissed the boys, and I felt that God had been in that place, and I said to myself and to the father, "Those boys can never go so far out into the world, so far away from the home roof, that they can get away from what they have taken into their lives at the family altar." That atmosphere no Sunday-school on earth can give to the spiritual culture of a child.

There is another element that enters into the nurture of the child that no Sunday-school can give, and that is guardianship. While character grows strong because of the elements that enter into it, it is pure because of what is kept out of it, and God has given to every boy

and girl a hungry eye and ear and touch and taste and smell, and the gates are wide open seven days in the week, and the soul is going out through these five senses to take what it may into the life, and out of what it takes in character is built. The Sunday-school cannot guard these senses of the child through the seven days of the week, and the admonition on the Sabbath day is not enough to shut the doors against what ought not to come in during the other days; it must come in the nurture of the home.

There is a third thing that nurture in the home must supply. That is a high standard of life. It is not enough to tell the child on the Sabbath day what Christian manhood is, he must see it in the home if it grip his very life. God has ordained that the father and the mother should dwell in the throne-room of the heart of the child, and I know of no greater tragedy than when the boy grows old enough and clear-eyed enough to see that the crown that he had placed on his father's head must be taken off and put on the head of another, because the father is not worthy to wear it. I know of no greater heartache to a girl than to see the halo that has been around her mother's head fade away because she has found that her mother is not worthy. It is the law of life that the thing I live with and look at day after day unconsciously I become like, unless I struggle against it. And I know of no greater help the home can render the Sunday-school than by living the ideal manhood and womanhood before the lives of the sons and daughters.

There is one more element in nurture that I want to speak of. There are homes that have never seen or have lost the vision of the possibilities of the child life in Jesus Christ, and, therefore, they do not bring the child to Jesus Christ. But every father of a home where the Master now lives who allows voluntarily the Sunday-school teacher to bring his boy to Jesus has sold

his birthright, and every mother who is willing that the Sunday-school teacher should lead her daughter to the feet of Christ has put away from her life the crowning radiance and glory of motherhood. God meant that in the home our sons and daughters should find the Lord Jesus Christ through the teaching and prayer and help of the father and the mother. It is our great privilege. Where there is no Christ in the home, the Sunday-school must conduct the work.

If the Sunday-school is to do its part in the spiritual culture of the child, there are two things it must attend to. The first is the quality of the instruction, and the second is the type of the instructor.

The Sunday-school, first, must be absolutely loyal to the Word of God in its teaching, in the primary department where the little life takes in unquestioningly everything that is brought to it, or in the questioning, analytic class of young men and women. The home has a right to insist that the Sunday-school build up rather than tear down the faith of its boys and girls.

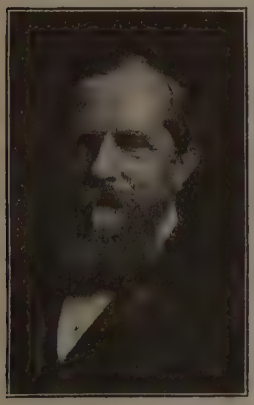
The instruction must adequately meet the needs of the life as it goes on. The message must come in turn in the story and in the hero tale and in the character study for the older boys and girls, and in the analyzing and the building up again of the foundations of faith and doctrine for the young people.

The Sunday-school must look carefully to the type of instructor that brings the message. Many a worthy cause is abandoned and falls into disrepute because of the man who is back of it, and many a message in the Sunday-school falls below par value in the thought of the pupil because of the man who gives it. The intellectual qualifications of the teacher I will not touch upon. It is the heart life of the instructor that speaks the message, without which the message loses its vitalizing power. That life must ring absolutely true.

The Public School and the Sunday-School.

Hon. E. A. Jones, State Superintendent Public Instruction, Columbus, Ohio.

As soon as the Pilgrims at Plymouth and the Puritans at Boston had provided shelter for their families, they erected the meeting-house and, in close proximity the school-house.



Hon. E. A. Jones.

The church and the school were to be intimately associated in the government they desired to establish. And thus it is to-day.

There are at least 16,000,000 boys and girls in our public schools, and more than 466,000 teachers, according to the report of the National Commissioner of Education. There are more than 12,272,000 pupils and 1,459,000 officers and teachers in our Sunday-schools, as reported by the secretary of the International Sunday-school Convention. The great majority of the children found in the Sunday-school are enrolled in the public school. A proportion of the teachers, probably not to exceed one-fifth, are in both schools.

These schools have many interests in common and should be mutually helpful. True the work is carried on under very different conditions. Attendance in the public schools in most states up to a certain age is compulsory. In most Sunday-schools attendance is irregular and depends upon the influence of the home, the attractiveness of the program, the tact and zeal of the superintendent, and teachers—their interest, sympathy with

the children and what may be called a winning personality.

In the public schools the sessions are continued for five hours or more for five days in the week, and the discipline is such that the studies may be pursued under favorable conditions.

In the Sunday-school the session is limited to one hour on one day in the week, and not more than one-half of this time can be devoted to lesson study. In more than half of our Sunday-schools all the classes recite in the same room and under conditions that are unfavorable to securing the best results.

In the public school we have a course of study covering twelve years with a variety of text-books along the four lines of language and literature, history, mathematics and science. As the result of tests at regular intervals, the pupils are promoted from one grade to another according to their proficiency.

In the Sunday-school we have but one text-book—the Bible—but what a range it covers, including history and biography, literature, ethics and religion.

It is a book for all ages and all peoples; for young and old. It is a guide book to be consulted every day, and it is a matter of no less importance that the members of the church be thoroughly instructed in the Word of God than that their feet be first turned into the way of life.

Formerly the Bible itself was placed in the hands of the children and studied more or less at random and a large number of verses committed to memory without particular reference to their interest or value. For many years the International lessons have been of great value as they have led to a more systematic study of the Bible, to the production of helpful manuals for teachers and to the union of different denominations in one common purpose. If there has been any valid objection to this

series it has consisted in the fact that the same lesson, the same portion of scripture, has been submitted to each department and to all classes. I was pleased to learn that a conference committee at a meeting recently held in Boston decided unanimously to recommend in addition to the regular International lessons a series of *graded* lessons for those who may wish to use them.

There is a great difference in the teaching force in the two schools. In the public school teachers are paid a regular salary. In the Sunday-school the service is voluntary. In one case the teacher, before he can be employed, is obliged to present a certificate setting forth certain qualifications of scholarship, experience or professional training. In the other the superintendent or pastor must take such material as he can get. It has sometimes been said that anyone can teach in the Sunday-school—that all that is needed is Christian character and an earnest desire to win souls for Christ. These are essential characteristics for a good Sunday-school teacher, I admit, but is it not also true that scholarly qualifications, so essential in the public school are needed all the more in the Sunday-school by reason of the shortness of the time devoted to instruction and the infinite importance of the work?

It is pleasant to note that within the last two or three years a great deal of interest has been awakened in the teacher's training for the Sunday-school.

Last April probably the largest teacher-training class ever graduated received their diplomas in Cincinnati. The class numbered 903. Seventy-five of the graduates received advanced course diplomas and 838 first-course diplomas. Of this number, 652 were from Ohio and 186 from Kentucky. The same month a class of sixty-six students in the Sunday-school teacher-training department, including many teachers in the public schools, and representing thirteen denominations and thirty-five churches, was graduated in Dayton, Ohio.

The public school may render valuable assistance to the Sunday-school as an object lesson in school management, by calling attention to the need of a building properly constructed for Sunday-school work, with an auditorium where the entire school can be brought together, and smaller rooms connected therewith for the use of individual classes; by emphasizing the importance of an expert superintendent, a proper organization of the school into departments and grades and a course of study adapted to the several grades; fixing the necessary requirements that must be met before the pupil is promoted from one department to another; supplying the material, books and pictures needed to interest the boys and girls and to illustrate the lessons studied from week to week; the occasional use of the stereopticon with carefully selected pictures to illustrate Biblical history, the geography of Bible lands, and the manners and customs of the people studied.

The public school may also aid the Sunday-school through its teachers. There are many devoted Christian teachers in our public schools, and while they are not allowed to teach religion and may be prohibited the use of the Bible in the school, the unconscious influence of a pure, consistent, Christian life may turn the steps of many toward the Sunday-school and the church.

The Sunday-school may aid and strengthen the work of the public school and supplement it in one of its most important features. For many centuries the work of education was a function of the church. When a separation occurred between the church and state the state assumed the work of education. "It was not until the close of the eighteenth century," says Dr. Brumbaugh, "that the state took charge of the education of the masses. When education did become secular, the Sunday-school arose to supplement the work of the state schools and to continue the religious instruction of the child." While we have many Christian teachers in our

public schools whose influence is far-reaching and while the Bible may yet be used to some extent as the basis of moral training, we must realize the fact that our secular schools cannot, in the very nature of the case, give the child the religious training which he needs. This is the peculiar work of the home, the church and the Sunday-school.

"The aim of education," says one of our great philosophers, "is to prepare one for complete living." By this he means not simply to get the most out of life for one's self, but to be able to render the greatest possible service to others.

Another writer says the great aim of education is "to enable one to live in harmony with God's laws—physical, mental, moral and spiritual." Our reformatories are filled with those who have not learned to live in harmony with God's moral law. A large number of unfortunates and defectives are cared for by the state in our asylums and hospitals, institutions for inebriates and schools for the feeble minded. The cause can be traced to a failure in the present or past generations to live in harmony with God's physical, mental and moral laws.

We think of Jesus Christ as the Great Teacher. He is a model for all teachers. We may safely follow Him in spirit, in aim, in manner and in methods. "The whole purpose of his teaching," says one, "was to bring men into right relation with the divine will, to show them how to live in harmony with the divine power, and at last to unite them with the divine personality."

Whatever view we may take of the work of the school we shall agree that the crowning feature of education is the development of a pure, honest, unselfish and noble character—this may be comprehended in one word, *Christian* character.

To accomplish this result and to lead the youth to make Christ's law of love the rule of life is the peculiar province of the Sunday-school. In doing this work it is

rendering a most important service to the state as well as to the individual and the church.

The school and church will have much to do with making this nation what it ought to be and what I believe God intended it should be—a beacon light of hope and promise to all the nations of the earth.

The Sabbath-School in Relation to National Ideals.

Rev. Robert Johnston, D. D., Pastor American Presbyterian Church, Montreal, Quebec.

"The Sabbath-school in Relation to National Ideals." What has the Sabbath-school to do with such a theme? My answer is, *much*.

Dr. Johnston.

We are long past the day when the Sabbath-school was regarded only as the nursery of the church. The nursery it is, but it is more. The thought of the world places the Sabbath-school among the mightiest educational forces.

Nor is it strange that the Sabbath-school should hold such a position. Consider that her constituency is a large one, comprising in these countries of the North American continent more than fifteen millions; that these fifteen millions are under the inspiring and vital influence of Bible study, at an age which is the most permanently impressionable of life.

Considering the acknowledged facts, should any subject be foreign to the Sabbath-school which deals in the creation and development of high ideals in the nation's

life? Not only is it possible to implant great principles in the child mind, that shall bear splendid fruitage, but unless these principles be instilled in childhood and youth, this world will go on its way, never building into a permanent structure of righteousness the fabric of its dream. Hannibal was a boy of nine when his father took him to the altar of his god and made him there swear eternal enmity to Rome. But the boy's spirit, emphasized by that act, made him Rome's relentless foe. Some four score years ago a lad of ten years was playing in the snow, in the garden of an old country house in northeastern Germany. On the pedestal of a statue broken by the French, some twenty years before, he had built a snow man. For a time he pelted the figure with snow balls, but it did not fall. At length seizing a stone he hurled it with all his might at the figure. It fell and broke. "What are you doing, Otto?" asked an old servitor. "I am Germany," was the reply, "and I am overthrowing France." The boy of ten became Germany's iron chancellor, Prince Bismarck.

At the gate of one of the stately homes of England stood a little lad. On the road was passing a pauper's funeral. As the little fellow looked, tears rose to his eyes and brimmed over. Clenching his fist, he turned to his nurse beside him and said: "When I become a man I will stop that." And Anthony Ashley, seventh Earl of Shaftsbury, when he became a man, did more; he became the friend of the poor and oppressed, and lived a life that made millions bless God that he had lived. You say these are exceptions, but they are instances sufficient to prove that principle and high resolves may possess the heart in childhood and persist in life thereafter.

I know of nothing that affords a finer testimony to the efficiency of Sunday-school work as an educational force nor a more pertinent illustration of its power in creating and moulding national ideals, than that wave

of temperance sentiment which, with the irresistible force of an ocean tide, is sweeping over these lands of ours. I am not forgetful of temperance reformers, of White Ribbon armies and the Woman's Christian Temperance Union, but with all credit to these, let it not be forgotten that for a generation a great army of the most devoted hearts in the land has been quietly instilling into the minds and hearts of those who today are the voters of the land, those sentiments which are now being written in legislative prohibition of the traffic in strong drink.

The old world mathematician asserted that he could move the world if he had but fulcrum and lever. With the fulcrum of the Sabbath-school and the lever of the Word of God we, too, can, through the grace of God, move the world. And we are doing it.

Sport and Athleticism.

There is nothing more profoundly affecting the life of the nation than the athletic craze, in which we need make no effort to arouse interest, for interest is already aroused. Can anyone question that we are today face to face with a serious situation, in which the standard of greatness in the minds of hosts of our young people is physical rather than intellectual or spiritual?

What can we do to save the youth of our land from thinking that muscle is more than mind, speed than spirit, force than faith? Is it a work that needs doing? Who that reads our daily press, that glances at our billboards, that in any measure interprets the trend of life, can doubt it? Is it a work that is worth doing? If to form the character of a nation and mold the life of the people that are setting the standards of life for the world is worth doing, then is this work a worthy one that challenges the most earnest thought and the most consecrated effort of the great army of Sabbath-school workers today.

I turn to another field in which no one will deny there is need for the creation of higher ideals than exist. For thousands of years the standards of national greatness have been those associated with powerful armies. We are learning that greatness for a nation as for an individual is not in power to subdue, but in power to serve; that the Master's word, that he who would be greatest must be servant of all, is as true for a country in its national character as for that country's citizens in their individual capacity.

The nations that are great today are the nations that serve. Britain and America are great, not because of armies and engines of war, but because of service rendered, of liberties won and passed on to other peoples, of burdens borne for other peoples, and of toils endured that so, to others, something of the Kingdom of God that has come to themselves, may come.

Can we teach these things? If we can we are convening the true Peace Congress, which shall constrain the nations to abandon slaughter, and to substitute for it service and support. Thus shall we build the true Temple of Concord. In that temple, raised without sound of hammer or trowel, built by the unwearying toil of human hearts, we shall yet "hang the trumpet in the hall," and engrave upon its walls

Glory to God in the Highest,
On Earth, Peace!

In a special sense is this ideal of national life demanded in this western world. The nations of Europe and Asia are clamoring for admission to these lands of our inheritance. The problem of problems for us today is that of our relationship to these people. Our salvation as a nation, even more than theirs, depends upon our acceptance of that relationship as one of service.

Modern Servants of the Sunday-School.

ROBERT R. DOHERTY, PH.D., NEW YORK.

SUNDAY-SCHOOL people are only just beginning to realize how many and how valuable are their allies, tributaries, and servants. They are beginning to understand that religious education is not limited by Sunday-school or church; that other great forces—many of them quite unattached in any visible way to the Sunday-school—play steadily upon the religious susceptibilities of the child, and would do so even if there were no Sunday-school. For convenience sake these contributors to Sunday-school success may be divided into three great classes: the forces which, with more or less directness, make for the education of the pupil; those that make for the education of the teacher; and those which have a still wider scope of stimulation, inspiration, or pioneering.

Dr. Doherty.

I. Theoretically at least, we all recognize the prime importance of the home as a coöperative force. The teacher is the parents' best helper, and the wise teacher constantly seeks not only the companionship and assistance of father and mother, but the thorough enlistment in general Sunday-school work and in class work of the sympathies of the home.

Next in this rapid survey must come the public school. In many ways there can be coöperation. The Sunday-school teacher should, if possible, be on terms of helpful companionship with the one who on week days teaches his pupils. Many of the most difficult problems in dis-

cipline might thus be solved. In many places what are called the "minor morals" receive closer attention in the public school than in the Sunday-school; for example, attention, promptitude, respect for older people, and the ordinary courtesies of civilized life on which to a large extent the structures of private and public morals rests. Certainly the secular school is one of the largest factors in that great educational unity which stamps every facet of the child's character; and changing the figure it should always be found on the roster of the Sunday-school's "employees."

Frequently Young Men's Christian Associations and Young Women's Christian Associations have classes for children and youth on week-days, and some of them also on Sundays. Such classes should not be regarded as rivals of the Sunday-school, but in many ways they may be made to contribute to its advantage.

Children's societies of most elaborate organization already exist in various parts of the country. Junior Christian Endeavor societies and Junior Epworth leagues should find their best promoters in Sunday-school teachers, and as organizers should be enlisted as servants of the Sunday-school. The various temperance organizations for boys and girls will also be found ready for employment as servants of the Sunday-school. Of the Anti-Cigarette League much use can be made, and, emphatically, of the Pocket Testament League.

These four phases of social organization—the home, the public school, children's work by Christian associations, and regularly formed children's societies—form in part our first group of educational forces which may be led to enthusiastic service of the Sunday-school. Of quite another sort, but with immeasurable powers of helpful contribution to the religious training of children and growth are the International Bible Reading Association, the Social Service League, Mothers' organizations, and

other societies, some of which have been organized without any thought of the Sunday-school, but whose work has become collateral with and contributory to ours.

The International Bible Reading Association has existed for twenty-five years and has always been proud to be reckoned as one of our "servants." It was begun by a committee appointed to ascertain what could be done to increase the spiritual power of the Sunday-school. It is hardly possible to overestimate the good this association has done to the "plain people" of England and America by increasing their knowledge of Holy Scripture. It is a good plan to have one of the youths of our school appointed to be a branch secretary of the International Association and to have the minister announce that the young man (or young woman) will stand at the door of the church at the close of the service to take the names of those who desire to be enrolled as members. By a proper emphasis of the association idea our pupils may be led readily to a daily reading of God's Word.

Such organizations as the Social Service League also, may easily be made tributary to the Sunday-school. Philanthropic work is eagerly undertaken by the young; and the result, when wisely directed, is increase of attendance on the school, increase of loyalty, and a great uplift in moral tone.

Every Sunday-school worker should rejoice in the multiplication of mothers' organizations in connection with our churches. By their means the teachers and mothers are brought together, and the child's life is girdled about by Christian love in a way that could not be without them. The world loses annually by the death of children under five years of age more than it loses by the most devastating war.

The proper education of mothers and fathers would prevent much of this. The sacrifice of human life is

serious enough, but more serious is the sacrifice of the souls who enter criminal careers through parental ignorance and social ignorance and neglect. The education of parents can be most directly secured through the organization of a local mothers' society, which thus has the most direct bearing on our elementary grades in Sunday-school.

I know of no servants of the Sunday-school more useful than the National Congress of Mothers and the local mothers' societies.

A most useful servant of the Sunday-school that may be new to many of us in that role is the United States itself acting in congress and by the Department of Education. That department is undertaking to publish pamphlets on the physical and moral training of children provided that congress makes financial provision for it.

The last group to be mentioned of forces that cooperate with the training of the pupil includes such young peoples' societies as that of Christian Endeavor and the Epworth League, the Baraca Movement, brotherhoods, organized Bible classes, and young people's missionary organizations. The many ways in which these can help are plain to all interested. We merely mention them, and pass on.

II. We turn to a second great department of forces which it becomes our duty and privilege to enlist in the Sunday-school work: forces that make for the education of the teacher. It is impossible to catalogue these. This is an age preëminent in educational privilege, and the Sunday-school teacher can hardly look in any direction without recognizing opportunities to learn and to be trained.

Public libraries, like other public institutions, work under the law of demand and supply. In almost any town three or four Sunday-school superintendents, working together with three or four ministers, could secure a col-

lection of books helpful to the Sunday-school teacher—books on the Bible, on psychology, on pedagogy, and on all subjects related to the Sunday-school.

Much work serviceable to the Sunday-school is done in the city and state Normal schools. Only the most ordinary enterprise on the superintendent's part will be required to make sure of the timely enlistment in Sunday-school work of all Christian graduates of the Normal school. Colleges and universities present more difficult problems but there are many ways in which their help also can be enlisted; and our educational associations, with their extension lectures, may be made of ready service.

It is one of the hopeful signs in the religious world of the twentieth century that Theological Seminaries are waking up to the great opportunity Sunday-school enterprise presents to them, and with skilfully adapted courses are beginning to prepare leaders for Sunday-school work.

City missionary training schools, of which there are many varieties, are willing servants of ours if we will use them.

Next come our direct plans for teacher-training. To discuss these has fallen to other speakers. Enough for me to say that the International Sunday-school Association and the Sunday-school departments of various Denominations have seen a great light, and the hope of a proper equipment of Sunday-school teachers everywhere seems daily to become more reasonable. The new movement in teacher-training is nothing short of a revolution. That it will be of incalculable service to the Sunday-school needs neither argument nor emphasis.

In closing this division of my subject one word should be spoken concerning the service to the Sunday-school of the regular preaching and devotional services of the local church. How many of our Sunday-school work-

ers reckon these among their "servants?" But it is our own fault if we do not secure from them most available assistance.

III. Lastly, let us consider the forces of stimulation, inspiration, and pioneering.

That the Summer Assembly, the "Chautauqua Movement," and the newspaper press are servants of ours all will concede. How greatly they stimulate, inspire, and pioneer it would be difficult to exaggerate.

The Religious Education Association is one of the most significant organizations at work for the higher welfare of our nation. Every one of its seventeen departments can be made of service to the Sunday-school cause, and most of them to Sunday-schools in particular. Its bureau of information, its permanent exhibit and library have been already of untold benefit to teachers, pastors, and parents. It is a matter of no small importance that Sunday-school people everywhere should understand that the Religious Education Association exists simply and wholly as a servant of the Sunday-school and of other agencies of religious education; it is indeed more exclusively our servant than any other organization.

The threefold purpose of instruction is the development of truth, beauty, and goodness. But all truth is God's truth, all beauty is the perfection of God, all goodness is God's goodness, and whatever institution or person, by teaching or by practice, unfolds truth or beauty or goodness in any department of life should be recognized by us as a collaborator and ally, a "servant of the Sunday-school."

Denominational Coöperation.

Rev. J. M. Frost, D. D., Nashville, Tenn., Corresponding Secretary of the Sunday-school Board, Southern Baptist Convention.

Denominational coöperation is feasible only as you safeguard the denomination and guarantee it against infringement. To ask and give that is the only basis for cordial and unrestrained coöperation.

Dr. Frost.

It is not easy to point out in what way the denominations may coöperate with this convention, beyond sympathetic recognition. Denominations, as such, do not come here. This convention is an association of individual Christians who have special interest in Sunday-school work, but they do not represent their denomination.

But this body must not be considered lacking in structure or in power. For forty years, nearly, it has been a powerful factor in its field. It has made itself great in magnifying the Sunday-school as an institution within the church and a successful method of Christian endeavor.

Its distinguishing feature has been the selection and recommendation, through its Lesson Committee, of a uniform Scripture text for study by the Christian world. This has been its strength and glory. The Association needs at this hour to be careful lest it be diverted from its chief line and weakened in its stronghold. The more tenaciously it holds to the purpose which called it into being the more will this International Sunday-school Association move forward to larger usefulness.

This Association is not a church, nor is it a denomination, nor is it an association of denominations. Every denomination has been helped by the sessions of this body through the years; and the Convention has its very substance and life from the denomination and is dependent upon the denomination.

We do well to insist upon this reciprocal recognition. Otherwise it is folly to ask for denominational coöperation, and it would be traitorous for the denomination to give it. Associated as we are here for a lofty and commanding enterprise, we need to maintain and guarantee *denominational loyalty in inter-denominational work.* If this be impossible, then coöperation is impossible and disintegration inevitable. But coöperation is possible, and it becomes us to make it a powerful fact in Christian life and work.

I venture to express the judgment, that among the followers of our Lord there is now more of that oneness for which He prayed than ever before and that this oneness is more marked, practical and powerful. And this has come through denominational channels. It results from a better understanding about our differences through coöperation in great things in which we can stand together.

Christianity will yet have its most accurate and lofty expression through the denomination. Those who do the most along their own denominational lines will do the most for the common good; those who make their own denominations the best, will best serve the cause of Christ.

The denomination today holds a more commanding position than ever before. There is no weakening at this point, but rather growth and advancement. It is a fine time for the denomination to examine itself, and the situation certainly invites if it does not require that we give fresh account of ourselves.

In illustration of this statement note the following

facts: (1) The Scriptures are better known today than ever before. The consecrated scholarship of the day has laid at our feet the best learning of the ages, helping us to know the Scriptures better and the way of the Lord more perfectly. (2) The asperities of former years have well-nigh passed away, the sectarian spirit is waning and in its place there is the recognition of the brotherhood of believers, and everywhere Christian fellowship is running at high tide. (3) Christian activities were never pitched on so large a scale, so potent as now for bringing in the kingdom of our Lord.

That is the best denomination, the best local church, the best Christian, who can give to the world the finest type of the meaning of the gospel of the grace of God and of what that gospel can do for men. I make bold to set before you this goal as worthy of your purpose and effort.

The Convention wants the denomination at its best and highest attainment. Let the denomination put the best that it has into coöperation for reciprocal advantage. Let reciprocity be emphasized as a real thing. Some things of course the denomination must do for itself. It must make its own literature; it must man and equip its own Sunday-schools; it must have its own teacher-training system and be the teacher of its own teachers; the denomination must foster and direct its own Sunday-school campaign of education. Denominational integrity will give denominational efficiency, bring mastery of opportunities and open the way to larger conquest, but at the same time a higher grade of denominational coöperation. For the people who have the most efficient Sunday-school condition will lead in evangelizing the world and in bringing in the kingdom of our Lord.

On the other hand, the Convention may give much in return. There is abundant illustration of this in the records of the past. Let the Convention hold itself to the

common ground of ample scope, stand to its own mission, which is lofty and commanding, and make itself a mighty center for denominational coöperation. There may be centered here the best Sunday-school thinking of the day, and the denomination, even with its greater scope and power, may in many ways come here to learn, and return to its own field to do its own work better.

But the Convention must hold this coöperation inviolate, and faithfully restrict its efforts to its own line of work. Let the Convention urge the study of the Scriptures as the chief business of the Sunday-school; let the Convention through its chosen channels give us as a uniform lesson the scripture text without note or comment, according to its original plan, and it can have and maintain the coöperation of the denominations among themselves and in furtherance of its own distinctive work. Every departure from this simple principle and policy will open the way to cleavage. More than this will make for divergence. Here is still the Convention's distinction and preëminence and the only possible way for successful denominational coöperation.

I have spoken out of an honest heart what seemed to me to be required for the subject. The fields are white unto the harvest.

On our part the supreme need of the hour is *faithfulness to our Lord,* and faithfulness to Him means faithfulness to the New Testament.

The spirit of helpfulness and friendly rivalry in effective service and harmony among the denominations impressed me more than any other feature of the Louisville convention.—*B. W. Green, Little Rock, Ark.*

It was a time when those who would could see Jesus wonderfully enthroned in the lives of his disciples.—*John C. Carman, Denver, Col.*

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The Two Main Lines of Purpose of the International Sunday-School Association.

Bishop W. M. Bell, D.D., L.L.D., Berkeley, Cal.

A moment such as this is always burdened with tenderness and with profound suggestiveness. I have had coming into my own heart all the afternoon a peculiar sense of the greatness and splendor of this occasion, and as tomorrow morning I turn my face to the west it will be with a great consciousness of the favor of God in permitting me to enjoy this delightful convention.

I am thinking about what is back of this International Sunday-school Association and these organizations that are kindred to it, and which support it by their individual activities through the states, provinces and territories. It has occurred to me that there are two main lines of purpose, and these are interlocked and intimately related. The two main lines are *Educational* and *Evangelistic*.

The educational purpose of the International Sunday-school Association, as I take it, should affect, first of all, the ministers of the country, for ministers do not finish their education when they leave theological seminaries. We are finding that the International Sunday-school Association is bringing a tremendous element of education into the life of the ministry of the whole continent today, for we are finding out that through these quiet and silent, and yet mighty ministries of this Association, federated and coöperative church work of this form is intensely practical and certainly efficient; and we are finding out more and more that there are certain things we can do better by going together in their doing than we can by being in our denominational fellowship alone. Parallel lines of competition are being obliterated rapidly in this country, and it is well that Protestant Christianity should see the tremendous possibility of applying the principle to the work of the united churches in this great land of ours.

Then the educational phase of the Sunday-school Association goes, furthermore, with propriety to touch the superintendents of all the land, seeking to bring into the superintendent's life a sense of responsibility for high personal ideals, and, secondly, for high official ideals. Superintendents of Sunday-schools in this country are becoming more and more keystone men, and to touch the Sunday-school superintendent, so that he grows in his ideals of personal living and receives the impress of a higher ideal as to his official life, is to touch the Sunday-school work at the right place and to touch it with power and wisdom.

The next point of contact for the educational work of the Association concerns directly the great army of Sunday-school teachers, and here a wonderful ministry of education is going on.

Then there is a broader application of it all, and that is to the general public. The general public is being brought face to face with the mighty responsibility which it has in relation to the Sunday-school as such, and with the vital relation which the Sunday-school sustains to the national welfare and well-being.

How are we going to carry on this great work of education? First, by our great public meetings, then an advance into convention work, then a higher advance into institute work, and then a still higher advance into teacher-training classwork, which we are hoping to carry into every Sunday-school in the land.

And, finally, the Sunday-school Association makes a great appeal, as we close the convention, to our interest in the passion of evangelization. A Christian who does not continue active in the hand of God for soul-winning is immediately almost devitalized in his own relationship to Jesus Christ. The only way by which we can hold true fellowship with God and communion with the divine Spirit is by putting our lives into His hand for

service in winning others. A great passion is coming over the Sunday-school world. We are closing our conventions in that key. We are asking God graciously to condescend to put His blessing upon us that we may win thousands where we have won scores. I have no deeper desire in my heart tonight, as I leave this platform, than this, that we shall go away from this convention with that passion coming more and more upon us, and that as the trains glide away to the north, the south, the east and the west, we shall go with the prayer that God, who has permitted us to share these beautiful and splendid days, will sanctify them in furnishing us with renewed interest in the evangelization of our whole country. If that shall be true, we shall have had abundant reward, for over all agencies, over all our giving, over all our organization, stands this constant and imperious demand that we shall give a good account of ourselves from the standpoint of contact, the standpoint of appeal, the standpoint of fruitful service. So may it please God, by the Holy Ghost, to make of this great Association the most efficient organization on the continent by which the combined affection and love and service and sacrifice of American Christianity shall be poured out in the name of our King.

From every angle of measurement the convention was great. The business personnel of the International Executive Committee, the marvelous liberality of the delegates in contributing funds to prosecute organized Sunday-school work during the next triennium, the interest in and demonstration of the Adult Bible Class work were to me the most striking features of the convention.—*Hugh C. Gibson, Los Angeles, Cal.*

I rejoice to see the spirit of harmony between the publishing houses and our committee.—*T. W. Waterman, Providence, R.I.*

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